THE BLACK PANTHER

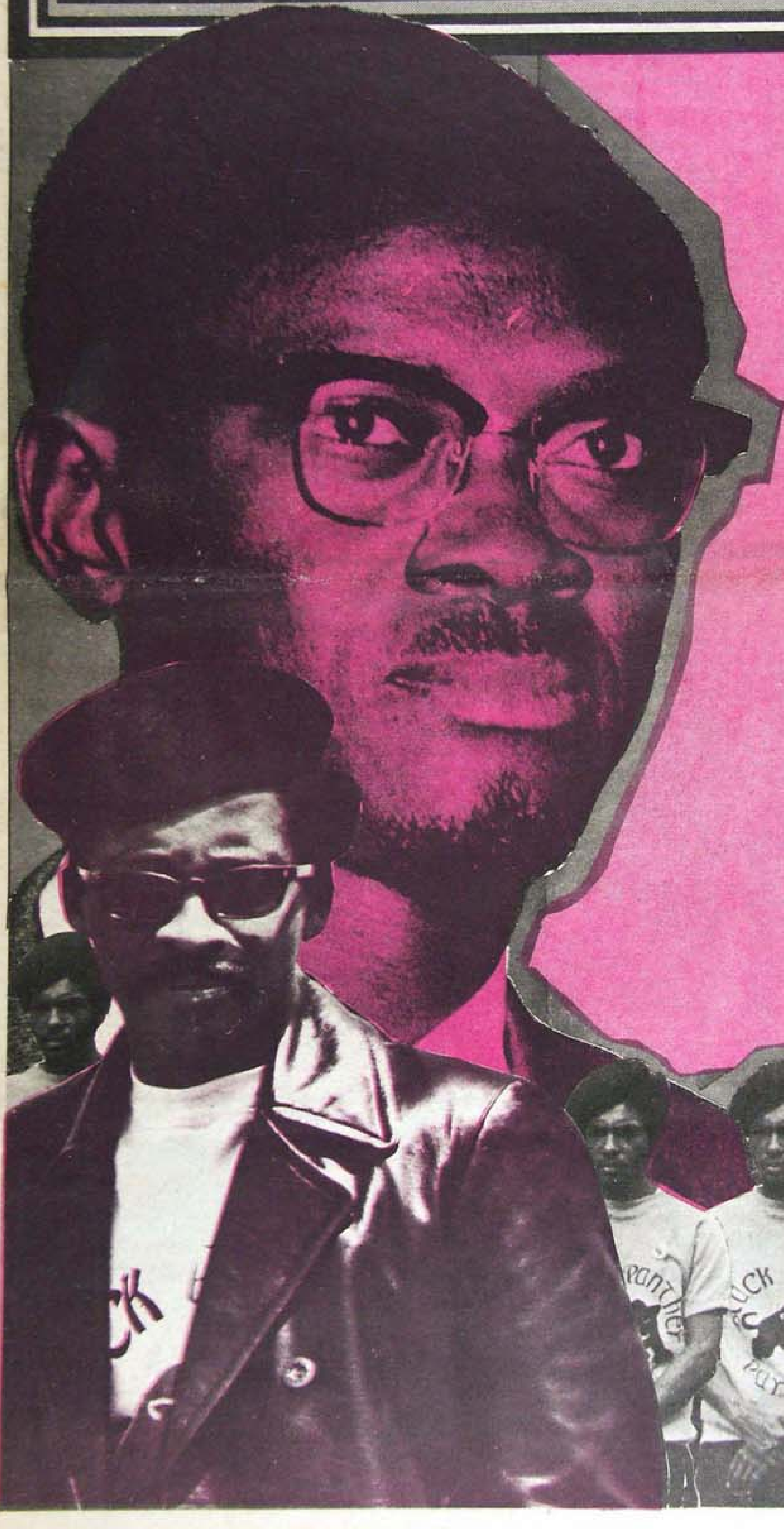
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YOU CAN KILL A REVOLUTIONARY BUT YOU CAN'T KILL A REVOLUTION.

Jan. 17, 1964 Carlos Marighella had 279 days to live (Nov. 4, 1964)

Jan. 17, 1965 Malcolm X had 35 days to live (Feb.21, 1965)

Jan. 17, 1967 Che Guevara had 254 days to live (Oct. 11, 1967)

Jan. 17, 1968 Arthur Genn Morris had 55 days to live (March 12, 1968)

Jan. 17, 1968 Lil' Bobby Hutton had 80 days to live (April 6, 1968)

Jan. 17, 1968 Tommy Lewis, Robert Lawrence, Steve Bartholomew had 208 days to live (Aug. 25, 1968)

Jan. 17, 1968 Welton Armstead had 259 days to live (Oct. 15, 1968)

Jan. 17, 1968 Sidney Miller had 282 days to live (Nov. 7, 1968)

Jan. 17, 1968 Frank Diggs had 348 days to live (Dec. 30, 1968)

Jan. 17, 1969 Alex Rackley had 124 days to live (May 21, 1969)

Jan. 17, 1969 John Savage had 126 days to live (May 23, 1969)

Jan. 17, 1969 Sylvester Bell had 197 days to live (Aug. 15, 1969)

Jan. 17, 1969 Larry Roberson had 216 days to live (Sept. 3, 1969)

Jan. 17, 1969 Nathaniel Clark had 225 days to live (Sept. 12, 1969)

Jan. 17, 1969 Walter Ray Pope had 261 days to live (Oct. 18, 1969)

Jan. 17, 1969 Spurgeon Jake Winters had 287 days to live (Nov. 13, 1969)

Jan. 17, 1969 Sterling Jones had 342 days to live (Dec. 25, 1969)

Jan. 17, 1970 Jonathan Jackson, James McClain, William Christmas had 189 days to live (Aug. 7, 1970)

JANUARY 17, 1961

PATRICE LUMUMBA ASSASSINATED

JANUARY 17, 1969

ALPRENTICE BUNCHY CARTER
AND
JOHN JEROME HUGGINS ASSASSINATED

YOU CAN KILL A REVOLUTIONARY BUT YOU CAN'T KILL A REVOLUTION.



CAIRO, ILLINOIS

BLACK COMMUNITY UNDER ATTACK

The situation in Cairo, Illinois is extremely tense. This small Black community of three thousand brothers and sisters has been waging a successful boycott of White businesses for the past 20 months. The situation there has become even more shaky since Blacks have formed the United Front and started the boycott. The boycott began as a peaceful retaliation to White hostility but has now reached the point where in many cases, the brothers and sisters are trading bullet for bullet with militant White racists This is so much so that the symbol of the United Front has become a gun and a bible.

White snipers in Cairo are attacking Black people as well as Black property. The Rev. Walter Garret, 23, of Cairo United Front and Wiley Anderson, 21, a Black GI, were both wounded by sniper fire into the Pyramid Court projects November 8th. Garret was treated at a Cairo hospital and was shortly released. Hospital officials said the minister was treated for "injuries suffered from a fall." Brother Anderson, home on leave from the Army, was not as fortunate. He was treated at a Poplar Bluff Missouri hospital for five gunshot wounds and is reported in critical condition.

That same night the Cairo Lumber Company burst in flames. This company is owned by Bob Cunningham, leader of the racist vigilante organization, the White Hats. The fire caused an estimated $100,000 damage.

Cairo is a small dusty delta town bounded by the Mississippi and Ohio Rivers and the hills of Kentucky. Cairo's population is 6,000 people, half Black and half White. The economy of Cairo is extremely poor. Twenty-seven percent of the population (including Whites) is on welfare and the unemployment rate is twelve percent, this includes a thirty percent unemployment rate among Blacks.

Blacks are jammed into the Pyramid Court projects. Fifty-six percent of Cairo's housing has no plumbing and is made of cheap lumber and tarpaper that burns like a match. Six hundred houses have been destroyed and only ten new ones built in the past ten years.

The political situation in Cairo has been termed "unstable." This is a result of twenty years of civil rights activity. It began in 1946 with a battle for equal pay for Black and White teachers. In 1963 Blacks fought to open up a public swimming pool. They won in court but the city closed the pool altogether. In 1965 when Blacks attempted to desegregate movie houses and bowling alleys, they were beaten and had their homes and cars burned. In 1967, a Black soldier was killed while in jail. A 72-year old man (Black) gardener was bludgeoned to death with a base by preacher Larry Potts. Potts claimed that the old man was trying to rape his wife and of course the courts believed it. Potts got off clean... justifiable homicide."

The situation in Cairo has grown more unstable since the formation of the United Front in April 1969. The United Front has demanded fifty percent control of all levels of political and socio-economic situations in the city. White reaction to the demands has been hostile. There have been 142 sniper attacks on Pyramid Court by shooting, the White Hats have resorted to arson attacks. They have destroyed a grain company which hired Blacks, a pentecostal Church, Pop's Sweet Shop and a Black owned tavern. The United Citizens for Community Action, a guise for the White Hats, has close ties with the White Citizens Councils of America (the Ku Klux Klan) and the American Nazi Party.

Even though poor Whites in the city have been suffering from the vast exploitation racism has prevented them from forming a coalition with Blacks. Even the U.F. program of giving food and clothing to poor Whites has not eased the racist animosity. UF SPOKESMAN Rev. Charles Koen says, "First the racism has to be destroyed, which is really a manipulation kind of thing with poor Whites. Until then you can't do it. They've been told that Blacks are the cause of their problems. And there's no one there redefining things for them."

Although nearly everyone in Cairo is armed, the possibility of Black armed self defense does not seem overly feasible for now. Whites are still granted the privilege of legal violence against Blacks. No Whites have yet to be arrested for crimes against Black people.

Although Blacks appear to rule out violence, the sisters and brothers are by no means totally passive. On September 14, 1969, they held a march to challenge a city council ordinance prohibiting gatherings of two or more people. As police met them and prepared to make arrests, rifles emerged from the windows of the Pyramid Courts projects. An elderly woman with a little girl at her side came out of her house, one hand on her cane, the other on her gun. She walked up to the police line and laid down her ultimatum: "If we can't get along, lets get it on. One more step and I'll start."

The twenty long month war of attrition is strangling what can be considered a dead city. The boycott has definitely hurt Cairo's failing economy. Eight White businesses have gone bankrupt. To quote one White businessman, "The boycott's killing Cairo." and a UF spokesman says, "If this continues through Christmas there's gonna be a lot more businesses closed." White merchants admit their receipts have dropped forty percent.

Blacks, due to a cooperative effort, are surviving the boycott better than the Whites. They travel either 32 miles west to Cape Giradeau, Missouri, or 35 miles east to Paducak, Kentucky, to shop. The Chicago based Operation Breadbasket has also provided aid for the brothers and sisters. A team of Flying Black Medics, also from Chicago, have started a free health care clinic for poor Blacks. But once again, only through a COOPERATIVE EFFORT are our sisters and brothers able to survive. Without a cooperative effort among ourselves, there can be no struggle. We must first unite before we can fight.

The seige which has begun in Cairo is destined to be a long and bitter one. The White police and other racist pigs have shut off the electricity, water, and gas to the Pyramid Court projects, along with their numerous sniper and arson attacks in an attempt to defeat this Black Community. The question isn't how long they can hold out, but what are we as Black people going to do. We as a people must come to the aid of our gallant brothers and sisters of Cairo. We must truly realize and understand that an attack against one is an attack against all.

Editorial by
United Front Bulletin

CHICAGO, ILLINOIS

TWO BROTHERS MURDERED BY FASCIST CHICAGO PIGS

On Thursday, December 24, 1967, two brothers were brutally murdered by the fascist Chicago Police Department, and a third critically wounded. Murdered were William Curtis, 15-years of age, Charles Williams, 17-years of age, and criticallly wounded was Donald Powell, 17-years of age.

The tactics used by the Chicago Pig Department were similar to those applied when Fred Hampton and Mark Clark were murdered.

According to the pig's version of the incident which appeared in the "Daily Defender" newspaper, Willie Jones, 43-years of age, reported to the Chicago pigs that he was robbed of his welfare check which amounted to $121. He also stated that several youths had asked him for a dime and when he refused one of the youths pulled a gun and robbed him of his money. Jones informed the pigs that he knew where the youths lived.

Austin District pigs Michael Ward and William Mass responded to Jones' report and were guided to the home of the supposed robbers by Jones. Jones knocked on the door and one of the brothers responded. The pigs, without stating their identification or anything barged into the apartment firing their weapons. Two brothers died instantly and the third was wounded. The pigs claimed they acted in self defense.

According to eyewitness reports and further information from the community, the pigs wantonly and brutally murdered these brothers and the information given by Jones was totally false.

The previous night Willie Jones had been in the same apartment gambling and lost all his money. As a means of justification he created a story of a robbery. Cleveland Williams who was present in the apartment at the time of the shooting said there were no guns in the apartment. This incident has brought the number of murders in this area committed by the pigs to 12 in the last 65 days. This is genocide!

The people are demanding that someone be brought to justice, that Black people cannot continue to live under the threat of being attacked and murdered at any given time in their communities by the fascist dogs.

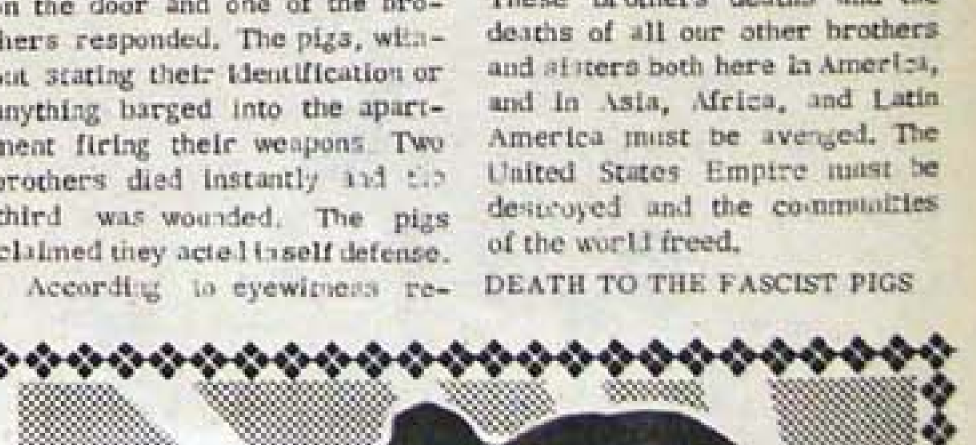
This great humanity has said enough! People in all other oppressed communities of the world are rising up and throwing off the yoke they are under. It is time for us here in the community of America to do the same. 1971 must be the year of the people. These brothers deaths and the deaths of all our other brothers and sisters both here in America, and in Asia, Africa, and Latin America must be avenged. The United States Empire must be destroyed and the communities of the world freed.

DEATH TO THE FASCIST PIGS



William Curtis, 15-years old, murdered by Fascist Pigs

FREE BREAKFAST FOR SCHOOL CHILDREN
MONDAY THROUGH FRIDAY
7:30 A.M. TO 9:00 A.M.
AT THE BLACK PANTHER COMMUNITY INFORMATION CENTER
1690 TENTH ST. WEST OAKLAND

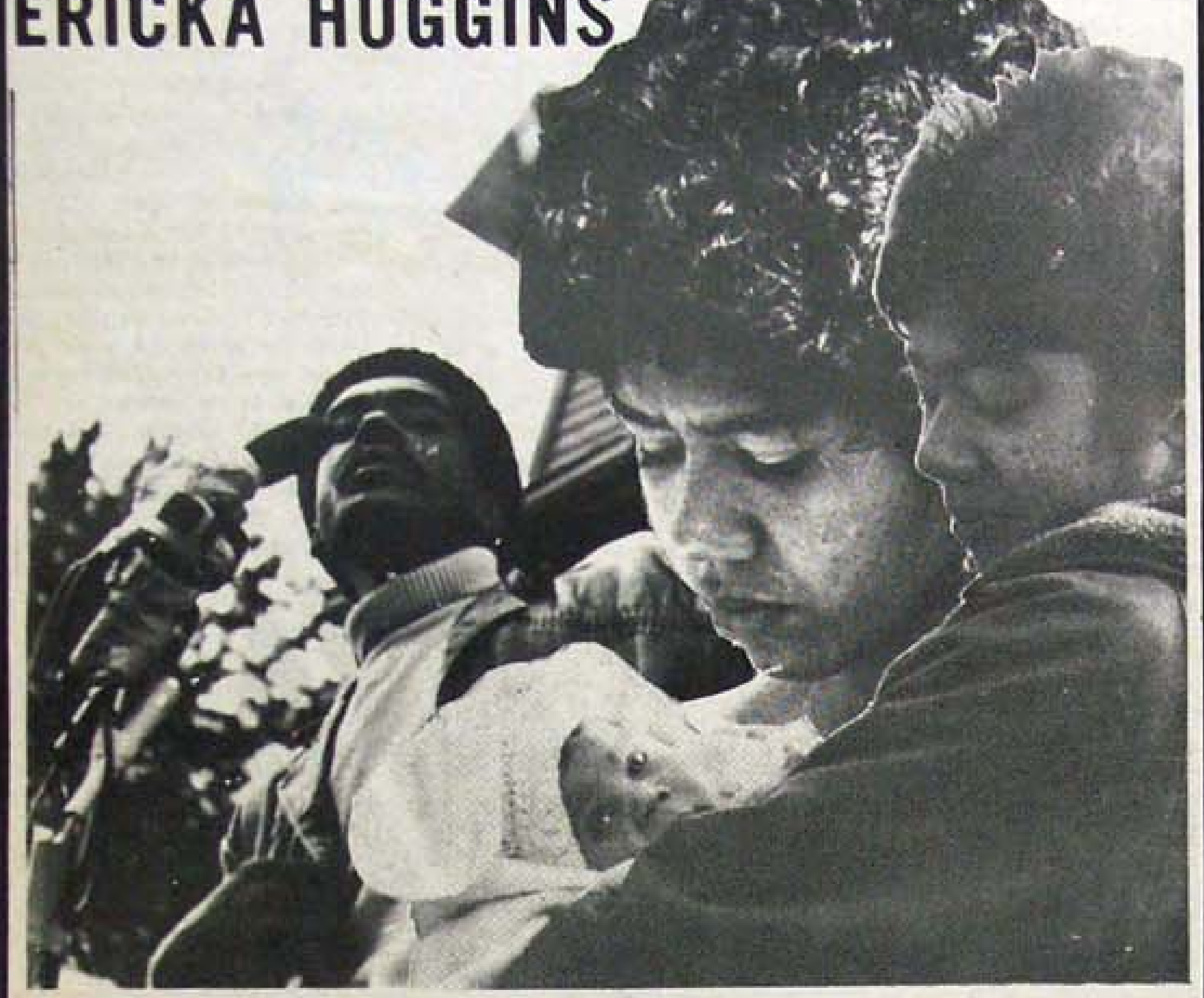


Children must go to school and learn to take our places when we are gone. But children cannot learn on an empty stomach.

Realizing the seriousness of this problem, and knowing that we must meet the needs of the people, the BLACK PANTHER PARTY has initiated a FREE BREAKFAST FOR SCHOOL CHILDREN PROGRAM, We are feeding thousands of hungry children in the American community.

But the BLACK PANTHER PARTY alone, cannot do this without the help of the people of our community. We are calling on you to help us in our continuous struggle to combat hunger by donating all you can, as often as you can in the way of food and participation.

REPORT ON THE TRIAL OF BOBBY SEALE AND ERICKA HUGGINS



Chairman Bobby Seale and Ericka

While the defendants, Black Panther Party Chairman Bobby Seale and sister Ericka Huggins, sat through the 8th week of jury selection almost three additional jury panels were exhausted.

With very few exceptions this week, the eleventh, twelth and part of the thirteenth panels of prospective jurors were exhausted with the very same, almost mechanical, responses as have all previous panels of prospective jruors. Every prospective juror had been exposed to pretrial publicity about the case and about the Black Panther Party, most of which was so strongly negative that 1) their prejudices formed against the Black [Panther Party could not be separated from their opinions of the defendants or 2) their "preconceived convictions" about the Party, the case or the defendants could not be erased and would so prevent them from entering this trial with a fair and open mind.

One of the highlights of the week was the selection of the fifth juror. She is a Black mother of two, 30 years of age who works as a machinist. She did not appear to want to serve as a juror, and perhaps that was the reason she was accepted by the prosecution.

MOTIONS FILED

On Monday, January 7, 1971 attorneys for Bobby and Ericka (Catherine G. Roraback, Charles R. Garry and David N. Rosen) filed four motions relating to the present impossibility of Bobby and Ericka receiving a fair trial, the motions are listed below, along with the reasons their attorneys gave for their being made.

MOTION TO SUPPLEMENT JURY LISTS

The defendants, by their attorneys, move to supplement the jury panels summoned for service Janurary 4, 1971, and subsequently, for the following reasons:

1. The panels contain no citizens over the age of 18 but under the age of 21, although such citizens are eligible to vote and to serve on juries.

2. The panels contain no citizens who have attained the age of 21 in approximately the last year although such citizens are eligible to vote and serve on juries and many of them have in fact registered.

3. Exclusion of these young citizens from the rolls of prospective jurors violates the defendants' rights to a fair trial, and and impartial jury of their peers which is truly a representative cross-section of the community, in violation of the Constitution of the State of Connecticut and of the United States.

WHEREFORE the defendants move to supplement the jruy panels with significant numbers of citizens between the ages of 18 and 22.

MOTION TO DISMISS JURY PANEL

The defendants herein, by their attorneys move to dismiss the jury panel summoned to appear for service January 4, 1971, and all further panels chosen from the 1970-1971 array, and for the following further reasons:

1. The panels thus far chosen uniformly underrepresented the Black citizens of New Haven. Only 17, or 3.4% of the 500 jurors chosen were observed to be Black while the population of the City of New Haven is approximately one-third Black and that of New Haven County is approximately ten per cent Black.

2. The panels uniformly underrepresented young people.

3. The panels uniformly underrepresented women.

4. Voir dire has shown that Black and young citizens of New Haven County are as a group less prejudiced against the defendants, more sympathetic to them, and more open-minded about their guilt or innocence. Their exclusion therefore deprives the defendants of a fair and impartial jury of their peers and of a fair trial in violation of the Constitution of the State of Connecticut and of the United States.

MOTION OF DISMISS RE PREJUDICIAL PUBLICITY

The defendants herein, by their attorneys, hereby renew their pretrial motions to dismiss re prejudicial publicity for all the reasons stated in those motions and for the following further reasons:

1. Voir dire of the first 500 jurors has shown that massive publicity has created an atmosphere in which the defendants cannot get a fair trial by a representative and impartial jury.

2. Hostile and prejudicial publicity about the defendants and the Black Panther Party continues to be generated by government sources including the Director of the Federal Bureau of Investigation, thereby preventing the diminishing of community prejudice.

MOTION TO BAR EXERCISE OF PREEMPTORY CHALLENGES BY THE STATE

The defendants, by their attorneys, move the Court to bar the prosecution from excusing jurors preemptorily for the reason that premptory challenges are designed to secure for the accused a fair trial; the prosecution's right to challenge jurors premptorily

1. Denies an accused a fair trial by a jury of his peers representative of the community.

2. Confers on the State the power arbitrarily to exclude qualified citizens from the governing process, which power is obnoxious to a democracy,

In violation of the Constitution of the State of Connecticut and of the United States.

LONNIE DEMANDS HUMAN RIGHTS



Lonnie McLucas

On August 27, 1970, Lonnie McLucas, Panther from the Connecticut State Chapter, was convicted of conspiracy to commit murder in the pig shooting death of another Panther Alex Rackley. He was sentenced to serve 12 - 15 years in the State's Prison. Since his conviction, Lonnie has been consistently subjected to cruel and unusual punishment in the State's prisons.

On December 28, 1970, attorneys for Lonnie McLucas (Theodore I. Koskoff, Michael P. Koskoff, Kathryn Emmett, Michael Avery) filed on his behalf a lawsuit against heads of the Connecticut State Correctional Facilities (prisons and jails). They are charged with being directly responsible for the unconstitutional and oppressive conditions under which Lonnie is being incarcerated, for infringements of his basic liberties and violations of his guaranteed freedom of speech, freedom of association, right to privacy, right to due process of law, right to effective assistance of counsel, freedom from cruel and unusual punishment, right to basic human dignity and freedom from invidious and arbitrary discrimination.

Named in the suit are:

Ellis C. MacDougall, Commissioner of the State of Conn. (MacDougall mysteriously retired just last week.)

Frederick Adams, Warden in charge of Conn. Correctional Center, Somers.

Henry Karney, Captain in charge of Community Correctional Center, New London (this is the Correctional Center or prison at Montville where both he and Bobby are now incarcerated.)

A date for the hearing on this suit has not yet been set.

Connecticut State Chapter
Black Panther Party

PIGS ATTACK WINSTON-SALEM N.C.C.F.

Today, January 12, 1971, the N.C.C.F. in Winston-Salem, North Carolina was attacked by over 100 pigs Grady Fuller N.C.C.F. member and Carry Coe, community member were arrested after a 15 minute shoot-out. Machinery was confiscated, furniture and clothes were burned and the house was badly damged. There will be more information concerning this latest fascist attack on the people in the next issue of the paper.

A talk with Martinez, hunted jail ex-inmate



—United Press International

New York cops beat prisoner Kenneth Cendor as he emerges from Queens House of Detention after settlement of prison rebellion last year. Cendor was only white inmate on prisoner negotiating team.

Liberation News Service

Last October, more than 1,000 prisoners in five New York City lock-ups took 23 prison guards hostage in an unarmed insurrection protesting prison conditions. The rebellion began at Branch Queens House of Detention, where prisoners seized control of all but the ground floor. Puerto Rican and Black Nation flags dyed on bedsheets fluttered from broken windows, and the men inside sat by the windows giving fists.

Victor Martinez, a soft-spoken Puerto Rican and a member of the Young Lords Party, was one of the men chosen by the inmates at Queens to carry on negotiations with city officials. The other two inmates chosen were Ken Sender, white, and Robert Drake, black.

When city officials promised prison reforms and no reprisals, the prisoners believed them and surrendered the hostages. Reprisals in the form of continual gassings, beatings and murders have gone on ever since.

Ken Sender nearly died for his beating, and Robert Drake has a broken ankle.

A month after the insurrection, indictments for kidnaping and conspiracy to murder came down on two dozen prisoners who the state decided were ringleaders. Victor Martinez, out on bail, was one of them. Shortly after this interview, fearing for his life if he shouia be jailed again, he went underground.

He speaks in the interview as a member of the Inmates Liberation Front, which grew out of the rebellion and now operates both inside and outside the jails.

Question: Was it hard to organize at the Men's House of Detention in Queens?

Answer: In every type of organization there must be a way of formulating things and one of the things that we found was that organization can't exist prior to education. One of the basic things that we started was setting up educational programs and political science classes.

Q: How would you get together?

A: We had a series of classes, mornings or afternoons. We would gather in the shower or we would take the last cell on the floor and sit on the floor. Or we would sit at a table and spread out a deck of cards. If the guard came by he would assume that we were playing cards, while we were really discussing political science.

Q: Did the guards try to divide people racially?

A: They tried to divide and conquer. It was an obstacle, but it was easy to overcome. All of us were locked up and were being deprived of basic human rights. As soon as we were able to explain this to the men, they couldn't go along with the guards.

Q: Tell us about the ILF (Inmates Liberation Front)

A: ILF was founded in the Tombs back in May. We began as a committee of two people, which grew to four and then kept multiplying until we were able to organize the complete ninth floor. We started at the time of the first Tombs rebellion. After the rebellion we were transferred to the Queens House of Detention. The guards there labeled us as the ringleaders of the Tombs rebellion.

We began organizing again. We had a local newspaper, The Inmates Forum, through which we spread propaganda — our plans, education activities and political views. It was a secret paper. We have no doubt that the police got copies of it. Nonetheless the paper was still circulating.

Q: How did you print it?

A: The paper was printed by hand, by men on the different tiers. We didn't have a mimeograph machine or typewriter. Men would print in shifts. Somebody would have the job for the morning and somebody else would do it in the afternoon. Before we knew it, we had a circulation of 150 to 200 copies.

The paper was bought in the commissary. The purchasing of paper and pencils was under the ministers of finance who were assigned to every floor.

Q: How does the ILF now function?

A: On the outside we're getting lawyers for inmates and setting up a defense committee to coordinate legal action in the prisons and community. We take complaints from neighborhood people who are being harassed by police and get lawyers for them. We write to prison inmates and collect funds for commissary, clothing — whatever they may need.

There are at present three women on our staff; the staff is small, six people, but we get help from the community people.

Q: How do inmates communicate to the outside?

A: We receive numbers of letters every day from people in different jails. They suggest things that we should do for them like contacting their families. We get these letters through lawyers, clergy and the inmates' relatives that can go into the jails.

Q: How do inmates communicate to each other?

A: Inside the jails prisoners get information around pretty fast. Since prisoners don't really have anything to do; they discuss what's happening.

Whether your're busted in Manhattan, Queens, etc., you have to go to court at some time. You can see a lot of people in different courts. If you're taken to the Tombs bullpen you're gonna see people there from all over.

Q: What about the indictments?

A: I don't think they really want a conviction for us. They want to scare other prisoners. But most of the prisoners know where the police are coming from. There'll be more rebellions, because *the police just don't learn*. They're creating the basis for mass confrontation inside the institutions, What can be expected when they indict people for standing up for their violated constitutional rights?

ST. LOUIS, MO.

PAUL WOOLEN BRUTALLY SHOT AND BEATEN BY THE CITY PIGS OF ST. LOUIS



Paul Wollen

On Tuesday December 22, 1970 the racist dogs from the St. Louis Pig Dept. once again enforced the unwritten but sanctioned law that any Black person caught in the capitalistic businessmen stronghold, normally called the downtown area, after dark, is subject to brutality at any given moment. Paul Woolen, who is from East St. Louis, was a victim of this "law"

According to the establishment news media, two plainclothes pigs, Robert Griffin and Roger Dickson got out of their patrol car to stop and question two young Black men because they looked suspicious (it was after 10:00 P.M., curfew time for Blacks in the downtown area.) On getting out of the car, someone fired through the pigs windshield narrowly missing them. In the ensuing 10 minutes the pigs who were frightened and franctic caught one of the alleged suspects, (Paul Woolen) only after another 10-12 shots were fired. By this time another pig, Victor Poget, who was on foot patrol was shot in the ankle.

Brother Woolen however stated that he was standing on the corner of 10th and Washington Ave. when he heard shots fired at close range. Knowing how the pigs react when incidents like these occur, he fled from the scene. However, the pigs surrounded him before he could escape and from this point on it was a sheer nightmare. After his capture, one of the pigs shot him in the leg and pushed him into the patrol car. He was then taken to the pig station where they continued their brutality by stripping him naked and stomping on him unmercifully. They also used his shoes to beat him in the face. Only after they had completely brutalized him, did they take him to the hospital. Being in the hospital has made little difference because the pigs who guard him are constantly intimidating him. At least two pigs have stuck guns to his head and threatened to pull the trigger. Because of the beatings, he now has a fractured nose, jaw and ribs.

Black people must begin to realize that the pigs can only continue their brutality as long as the people do not resist. We must begin to organize in such a manner that actions like these must cease.

The brutality and murder of Black people in their communities must stop.

East St. Louis
Community Workers

CHICAGO PIGS ATTACK PEOPLE'S FREE MEDICAL CENTER



In an effort to better serve the people the Chicago branch of the Black Panther Party has expanded their medical clinic facilities. The Spurgeon Jake Winter's People's Free Medical Center , 3850 W. 16th street, has gone beyond the door of the clinic to see that poor oppressed people get proper medical attention. Now, medical teams go door to door to examine people and advise them on correcting medical problems.

Since the intensification of the medical center's program, the Chicago pigs have tried various ways to close the clinic. Having exhausted all legal means, the pigs decided to try to frighten off the people by shooting up the building on New Year's Eve. The people need and depend on the services rendered at the free medical clinic. They have decided to defend, resolutely, their health facility. In the spirit of Spurgeon "Jake" Winters who left two pigs dead and eight wounded on Nov. 13, 1969.

WALLACE LEE FARRELL, 57, TEAR GASSED AND EVICTED BY BOZO AND 75 PIGS



Time and time again, Black people are confronted by the most brutal and violent forces in existence, the occupying police force. On Monday, January 4, 1971, two members of the Philadelphia pig department, Dennis Joines and his cohort, Donald Griffin, were sent to the home of 57 year old Wallace Lee Farrell at 2211 South St. to evict him because he had refused to pay his rent for quite some time. After Farrell had refused to let the pigs in, they persisted in making their attempts to gain entry until Farrell took a positive stand in defending his threshold. Brother Farrell opened his door and warmly welcomed them with a face full of ammonia which sent them running blindly.

Shortly after that, Pig Commissioner Bozo Rizzo converged on Farrell's apartment with approximately 75 pigs that used tear-gas to succeed in carrying out their eviction. Wallace Lee Farrell, another black man who would no longer be subjected to the pig's harrassment has been jailed unjustly. Farrell is not guilty of any crime, his only crime is that he related to his human right to life. In so doing, he defended himself with the material he had at hand, a pan of ammonia. "Every door that the fascist attempt to kick down will put them deeper into the pit of death!"

We must begin to organize our communities and unite around the issue of self-defense and begin to take on measures to safeguard our communities against fascist occupying police that kick down our doors in attempts to brutalize and murder us. We must begin to set up community alarm systems to alert the communities and thus aid us in insuring our future security. Ammonia this time, next time OO buck!!

Warning: this pig is an enemy of the people, deal with him by any means necessary.

DEATH TO THE FASCIST PIGS!



BLACK PIG CAPTAIN

William Lindsay is a Black pig. However he is not one of the ordinary run of the mill pigs who patrol and oppress their own people nor is he the undercover agent who infiltrates revolutionary organization to become star prosecution witnesses. William Lindsay, is the captain, head nigger pig in charge, of the 17th district precinct of the Philadelphia pig department.



Pig Frank Rizzo

Recently, to add shine to pig commissioner Rizzo's boots, Lindsay made a public statement directed at the Black community. He demanded that the people of the Black community stop criticizing the police force and "get an education and then join the force." He went on to add, "Commissioner Rizzo is the best thing that ever happened to the police department and the Black policeman has never had a better opportunity than he has now."

The people of the Philadelphia Black community, however, cannot overlook the blatant atrocities that Rizzo and his regime have perpetrated against them. They recognize Black Captain Lindsay as a pig and have learned through practice that the only way to deal with a pig is to eliminate him.

ALL POWER TO THE PEOPLE
Philadelphia Branch
Black Panther Party



Pig William Lindsay

TWENTY TIMES LIFE



Charles Callins

An all-white Oklahoma City jury took only six minutes to decide on a guilty verdict for a black man, Charles Callins, 22-years of age, accused of abducting and raping a white woman at knife point.

The same racist jury took two hours to decide on the sentence, and came up with 1,500 years in jail, the longest known prison term for a single offence in racist Bbaylon.

The point that should be borne in mind here are:

(1) He was not tried by a jury of his peer group which comes as no surprise when Black people are being tried in the racist courts of Babylon. This is the reason for point No. 9 ("We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.") of the Black Panther Party Platform and Program.

(2) In arriving at a verdict after six minutes proves that the jury were already prejudiced and had reached a decision even before arriving in court.

(3) The sentence meted out borders on the ridiculous if it was not for the fact that once again it has been proven that Black people have no rights in this country, cannot expect any justice under this present system and that our only alternative is to rise up and overthrow this system that enslaves us all.

When sentences like these are being handed down it is crystal clear that the pigs of the power structure and their lackeys mean to show us as they have done for the past 400 years that we are not human beings. It should be clear to us that relating to these courts is a farce.

This should be the first and last time that such an inhumane act occurs to any of our people. It is our revolutionary duty to put an end to this form of death. Brother Charles Callins should be set free and tried by a jury of his peer group. The people should decide what punishment the brother deserves if any.

POWER TO THE PEOPLE

Central Headquarters
Oakland,

AN OPEN LETTER OF THANKS TO THE BLACK COMMUNITY OF BOSTON

The Black Panther Party and our brothers held in maximum security at Norfolk Prison would like to thank the people of the Black community of Boston for making possible the Free Christmas Food to Prisoners Program. We realize that the over-whelming success of this program must be credited to the great response and participation of the people of our community.

The food packages that were sent to all of our brothers as gifts from the Black community has alleviated the wretched conditions at Norfolk, but has shown the concern that our community shares for our brothers and sisters held in maximum security. The Free Bussing Program for Relatives and Friends of Prisoners and the Free Christman Food to Prisoners Programs are exposing the treachery of the fascist regime who operate the prisons.

The prison communities are becoming closer linked with other oppressed communities in the struggle to transform society.

ALL POWER TO THE PEOPLE

Boston Chapter

INTER-PRISON NEWSLETTER CIRCULATED UNDERGROUND

TO ALL BROTHERS OF MISFORTUNE:

The object of this message is to bring to your attention a vital matter, so pertinent to your interests that for various frivolous reasons it is amazing that you continue to ignore it. As most of us know, at the present time a momentous struggle is waging, not only in America, but all over the world. A struggle for the survival of humanity, against the barbaricaly violent viciousness of the vulturistic pigs of the Western empires. As much as you may wish to ignore it (through your unrealistic preoccupation with unconsequential matters) it concerns you, personally and directly - your presence in this prison, as a victim of this oppressive society tells us that much.

The day is near when all of you will have to make a decision one way or another Do you continue to be an abject slave, a cowardly, passive victim of the malevolent greed and unquenchable thirst for power of our oppressors? Do you continue to submit to the constant dimunition of your dignity and manhood? Or do you take a stand for once in your slave existence and be a man worthy of honor and respect as such. Will you finally decide to arm yourself materially, with guns and whatever weapons as necessary: mentally, with the knowledge of the strategy and tactics of revolution; spiritually, with revolutionary dedication, based on an undying love for our people?

The Babylonian empire, that colossus of the white Western world is at its last stages, doomed to destruction by the slaves of the world, those non-white peoples whom it has robbed, plundered, looted raped and killed, and to whose labor it owes its present power, wealth and luxury. Today, its forces are on every continent attempting to restrain the raging tide of revolutionary people's war. Babylon itself, is under attack. The colleges, those sanctuaries of the pampered children of the beast, see unrest and outright rebellion. The skies over the black colonies are scarlet, reflecting the flames of indignations of our people with the existing order, reeking vengeance on the system that has never taken their needs into consideration. Heroic black guerillas, finally fulfilling their historic role of vanguard of the Babylonian revolution, spit hot lead at the pig protectors of our real oppressors as they patrol the ghetto.

As the struggle intensifies, and reaches toward higher levels, the power structure responds with increased levels of repression; insanely murderous violence, and terror, in futile attempts to intimidate or destroy all opposition to its inhumane system. As each day passes, we must cope with more killings and frame-ups; more maniacs with license to kill us at will: more pigs, more busts, more laws -- a slow, but sure and purposeful trend toward the establishment of an open fascist dictatorship led by the Nixons, Agnews, Mitchells and Hoovers, and avidly encouraged by the avaricious, power-mad, super-rich hogs of Babylon -- Rockefeller, DuPonts Hunts Gettys', Mellons, Kennedys and Company.

To face this threat to our survival, not only of our fighters, but of black and nonwhite people in racist America, we must reach for higher levels of struggle, better forms of organization and a broader base of participation and activity. We must use all our resources to fight and win. We must organize and prepare for a long, arduous, protracted war. We must prepare now. We must use what we have to get that we need before it is too late: before the level of repression is such that the demented racist pigs will seek to find and apply "the final solution to the Negro problem," and we find ourselves on the way to the extermination chamber!

What will be your response? You, personally, must make the choice. It is very simple. Do you go on submitting to oppression, slavery, injustice and slow death at the hands of the unrighteous, surely on the road to genocide: (systematic, overt genocide, because the covert type we are now suffering takes too long) or do



you join with your brothers to fight with all and any means at our disposal to gain self-determination: to totally destroy, to annihilate this ferocious beast, that has enslaved, tortured and killed us for so long. You are the one who must make that decision...before it is too late.

You, my brothers, whom like myself, have been victimized by this decadent society, by this barbaric system that has denied us every right and perogative that belongs to a human being by virtue of birth. We have even been denied the most fundamental right, the right to live. You have always known that your interest is not within this society, nor anything it represents. Every institution that is supposed to serve us has worked to our detriment, the schools, the hospitals, the churches, industry and business, the laws, the judiciary, the police, the welfare agencies, the jails! The whole government is one immense obstacle to the survival of ourselves and our loved ones. As such, it must be removed and destroyed so that it can be reorganized to work in our benefit, responsive to the need of all--not the fortunate few, who presently monopolize what belongs to all.

Our oppressors are fond of promoting high sounding rhetorical phrases, calculated to deceive us into believing that we are living in the so-called "free world," with "liberty" and "justice" for all. Some of them, if the theory were to fit the reality, are relevant. I will quote one that these mendacious pigs claim to pay lip service to, because if it was valid for the slavemasters when they wanted to get rid of their oppressors, today, it is more valid for us, the non-white slaves of America, who now want to get rid of our oppressors:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.

That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

Whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and institute new government, laying its foundations and prinicples and organizing its power in such form, as tothem shall seem most likely to affect their safety and happiness."

These ringing phrases that our slavemasters have shoved down our throats as the ultimate example of "patriotism," give us, the long-suffering victims of the most vicious and violently bood-thirsty system devised against man, the Right to Revolution! If this government, through all its acts and policies has constantly worked against the interest of all non-white people, we, as a people with the undeniable right to live and to survive, must revolt and destroy this system and all it represents.

To engage in this struggle, you must first make that vital decision, commit yourself to revolutionary change, by any means necessary! After you do that, you begin to take the steps to prepare yourself, physically, mentally, and spiritually to deal with our oppressors. All we have is ourslaves. We can depend on noone, so we must reach toward each other with trust and understanding and establish that unity that will give us the strength to take the first steps toward redemption. If you examine your past lives, your present existence and your hopes for the future, you can plainly see, that you have nothing to lose...except the chains that bind you and limit your potential for "life, liberty, and the pursuit of happiness." You have but two choices---slave or revolutionary -- as Brother Eldridge succinctly put it, "You are either part of the problem or part of the solution!"

ALL POWER TO THE PEOPLE

New York State Concentration Camp
354 Hunter Street
Ossining, New York

LOS SIETE



After 18 months of imprisonment and 5 months of trial, Los Siete de La Raza were acquitted in San Francisco of the absurd murder charge put on them because they had been doing political work and organizing in the Mission District. Immediately after their acquittal, pigs from San Mateo County slapped charges of auto theft and burglary on them.

The brothers were persecuted because of their political work but their trial has served to unite people from the Mission in a growing political consciousness and programs that serve the people. Pig repression has failed.

We must show the pigs that we, the people, continue to support the struggles of Los Siete, and all political prisoners. Come to the rally on January 15th at 9:00 A.M. when Los Siete go before the court to demand that the charges against them be dropped. Rally in front of the San Mateo County Couthouse on Broadway in Redwood City.



LOS SIETE

FREE BUSSING PROGRAM

January 17, 1971, the National Committee to Combat Fascism, in an effort to continue serving the needs of the oppressed people of Toledo, Ohio, is sponsoring a free bussing program to the Toledo House of Correction, located in Whitehouse, Ohio, for all residents who have relatives and friends in this jail. Free transportation will be leaving from the N.C.C.F. office 1334 Dorr St. at 11:00 A.M. For further information please contact:

National Committee to
Combat Fascism
Joel Doublin, Co-ordinator of
Free Bussing
(419) 246-7822

NOTE:

This program will soon be expanded to include Mansfield State Reformatory and Ohio State Penitentiary.

FREE LEGAL ASSISTANCE PROGRAM

Toledo N.C.C.F., will begin a free legal assistance program. This program will provide a lawyer free of charge for anyone who is arrested by the pigs and cannot afford legal assistance also, any other legal problems that a person may have will be handled free by the lawyers provided by the free legal assistance program. This program will operate 24 hours a day, seven days a week. The free legal assistance program is another means of the N.C.C.F.'s efforts to unselfishly serve the oppressed people of Toledo, Ohio. For free legal assistance or further information please call:

National Committee to
Combat Fascism
Conrad Cunningham Co-ordinator
Free Legal Assistance Program
Toledo, Ohio
(419)

TO OUR BROTHERS IN SOUTH VIETNAM

YOUR BROTHERS AND SISTERS HERE IN NORTH AMERICA ARE BEING BUTCHERED DAILY THE SAME AS THE VIETNAMESE PEOPLE ARE



Connie Matthews Tabor

As the contradictions within the community of North America develop and have begun to explode and divide into particles like an atom, we notice the same transformation occurring in the other communities under seige on the planet earth.

With this transformation taking place an awareness has developed, unprecedented in the history of oppressed people in North America. This has spilled over in other communities of the world at the present time. This is clearly shown by the recent actions of GIs in Germany and in Vietnam. Most of them have finally understood that they are tools of the oppressors being used to kill and enslave other oppressed peoples like themselves, who are fighting for the same goals as their families have and for what they themselves desire--life, liberty and the pursuit of happness.

In the latter part of 1970 the situation deteriorated to such an extent in Germany that arch-exploiter Nixon and his warmongering clique found it necessary to send an "investigation team" to inquire into the reasons for the anger, frustration unwillingness, and acts of violence on behalf of the troops against participating any longer in his wily schems of keeping the German community under seige.

His "investigation team" had no alternative but to report back to him that the situation was indeed a desperate one. GIs, particularly Black GIs were becoming political, and were getting themselves together. They were refusing to be transferred to Vietnam, were blowing up installations and the desertion rate was growing higher daily. Quite simply--the possibility of outright mutiny existed on various bases unless Tricky Dick could come up with another trick of appeasement and quickly. We believe it is already too late.

In Vietnam it has been common knowledge for sometime that at least 30 GI's desert daily and most of them are fighting with the Vietnamese people. Most of these GI's are Black. It has also been common knowledge that racism is being constantly used to keep the troops divided and from really getting to the core of the problem, their reason for being in Vietnam. It is no longer possible to keep them unaware of events taking place in North America. In a recent survey conducted by some of Nixon's lackeys over 65% of all Black troops stationed in Vietnam stated that on their return they would pick up arms and fight for the liberation of the oppressed peoples of the community of North America. It is therefore no surprise that Nixon does not want these troops back home. If they should use those same skills acquired at butchering the Vietnamese people to butcher our oppressors here we would be well on our way.

Recent pratice in Vietnam has shown that this is not just rhetoric. On Friday, January 8th, it was reported that in Saigon, an American major was killed and another wounded, after an argument between two white officers and several Black enlisted men. The establishment media for once tried to report the true facts when they stated that enlisted men have attacked their leaders because of attitudes toward the Vietnam war, racial problems and an increasing awareness of being used by officers.

All official details have been withheld but reports from the mass media state that two officers were making their rounds of staff quarters when they heard loud music coming from one of the men's huts. They supposedly told the men to turn down the music as it was very late. According to this report there were two soldiers who were from another hut and they were ordered to leave. an argument ensued which resulted in the death of one officer and the wounding of a second.

We have no direct information as to what really transpired as the establishment media only publishes what they are told to do. However, we know that two more butchers of the Vietnamese were annihilated.

We say to our brothers once again in the Community of South Vietnam--Your brothers and sisters, mothers, fathers, children and family, in the community of North America are being butchered daily the same as the Vietnamese people are. If you cannot be here with us to help us stop this oppression you have at least understood that you can help to destroy it from there. We are all one community of the world fighting for the same goal--liberation of all mankind.

Power to all the People.

Connie Matthews Tabor

REVOLUTIONARY GI CHARGED WITH DESERTION

David Osborn (Ozzie), a 20 year old white marine, is being held captive by Marino Corps and Pentagon officials in the Camp Fondleton brig. He is charged with deserting the Marine Corps in December 1969, for having split to Canada and having worked with the Canadian left and the American Deserters Committee.

Ozzie was busted by the border pigs in early November while trying to return to the U.S. He is being charged with desertion even thought the Marine Corps knows that desertors are people who intend never to return. Ozzie's actions contradict this charge, so, in fact, the Marine Corps is burning Ozzie for his politics.

Ozzie was a 17 year old enlistee from a poor home in Washington. Soon after he enlisted he discovered the true nature of the Marine Corps. At one point Ozzie and 15 other brothers split from their company in a mass slave revolt. Mutiny charges were threatened, but since this was around the time of the Presidio 27 the Marin Corps was scared of bad publicity.

Soon after that Ozzie and several other active-duty GIs formed MDM (Movement for a Democratic Military) and put out a newspaper called Attitude Check. As the organization grew and its threat to the pigs became apparent, harassment and intimidation came down on Ozzie and others. Ozzie left the polluted southern California air to take a breather in Canada. While there he worked with the American Deserters Committee and other American and Canadian movement groups. After the Cambodian invasion, a group of American exiles and Canadian crazies invaded the U.S. at Blaine, Washington promising not to go in more than 20 miles for more than 30 days. Ozzie spoke at events surrounding the invasion.

The Marines promise a political trial and will attempt to prove Ozzie deserted because he was a revolutionary. Ozzie, being a revolutionary, had always intended to return.

Ozzie will go before a General Court Martial for a length of absence which normally brings a Special Court Martial and less severe punishment. In fact, when Ozzie returned, he was placed in a regular unit with no restrictions until orders came from Washington to throw him in the brig. He is now segregated from the other brig prisoners.



The pigs are out to get Ozzie in a purely political trial. He is a victim of the same forces which seek to destroy other revolutionaries like Angela Davis, Bobby Seal, and Alvin Glatkowski. Ozzie is a symbol of the GI Movement and needs your support.

Camp Pendleton
Oceanside, California

January 9, 1970

For further information contact:

The Green Machine
P.O. Box 1356
Vista, Calif. 92083



The following are excerpts from a pamphlet written by Field Marshall, D.C. of the Black Panther Party, presently in forced exile in Algiers, Algeria. The complete pamphlet will be published shortly by the Black Panther Party.

ORGANIZING SELF-DEFENSE GROUPS

D.C., Field Marshall, Black Panther Party, shaking hands with a freedom fighter from an African Liberation Front

DEDICATION

I dedicate these notes to the memory of Brother Jonathan Jackson and Comrade Carlos Marighella. I also named my son, who was born by Barbara on August 18, 1970, Jonathan Carlos Cox.

Brother Jonathan Jackson was the 17-year old Afro-American revolutionary who went off into that fascist courtroom in Marin County, California and executed the first contemporary political kidnapping in Babylon. He was cut down in his finest hour during his escape by those fascist pigs who have no regard for humanity. Following the example of Brother Jonathan, we will truely free all political prisoners!

Comrade Carlos Marighella was a Brazilian revolutionary who participated in the first kidnapping of an American ambassador in exchange for political prisoners. He was ambushed by the fascist pigs in Brazil on November 4, 1969. He was 58 when he died.

Although there was a great difference in their chronological ages, Brother Jonathan and Comrade Carlos, one 17 and the other 58, both were united around the idea of freedom and liberation. In the revolutionary tradition established before them, they both died the most worthy of deaths, revolutionary suicide. They knew the fascist in control would resort to every means to maintain their system of enslaving the world. Yet, with the banner of freedom and liberation held high, they moved ahead and struck a blow against this system of world slavery, knowing full well what the consequence for revolutionary activity is victory or death...

Field Marshall
D.C.
October 8, 1970

SELF - DEFENSE

I will begin by pointing out that we must not allow the racist power structure to define our struggle. What I mean is the language that we use, like everything else in this society, is in the service of the racist, capitalist bandits. They control the educational institutions, the news media, and the means of production that turn out all the educational material. Sometimes we are trapped by the rhetoric of the slavemaster. In our 400 years of struggle for survival it has been the guns and force of the slavemaster, manifested in the racist military that occupies our community, that directly oppress, repress, brutalize, and murder us. So for us to talk about survival we must talk about self-defense against this brutality and murder that is defined by the racist power structure as "justifiable homicide". So when a guerrilla unit moves against this oppressive system by executing a pig or by attacking its institutions, by any means - sniping, stabbing, bombing, etc. - in defense against the 400 years of racist brutality, murder, and exploitation this can only be defined correctly as SELF-DEFENSE. The slavemaster, however, through his lackeys, puppets and apologists, calls it "terrorism", the work of crazed men, criminal, insane killers, etc. We must define our struggle, not the pigs.

Carlos Marighella, an urban guerrilla in Brazil, who was assassinated November 4, 1969, just one month before Fred Hampton and Mark Clark, says, "The accusation of assault or terrorism no longer has the jejorative (negative) meaning it used to have. It has acquired new clothing, a new coloration. It does not factionalize, it does not discredit; on the contrary, it represents a focal point of attraction.

"Today, to be an assailant or terrorist is a quality that ennobles any honorable man because it is an act worthy of a revolutionary engaged in armed struggle against the shameful military dictatorship and its monstrosities."

So with that, I say this: GUERRILLA UNITS (self-defense groups) must be formed and blows must be struck against the slavemaster until we have secured our survival as a people.

PERSONNEL

In organizing self-defense groups (urban guerrilla units) at this stage of the struggle, the most important consideration is whether or not the person to be incorporated into the group understands fully that what he or she is doing is the right thing to do. At this stage of the struggle, if any members of a guerrilla unit are weak-minded, or do not understand that the only way to put an end to brutality, murder and exploitation by this racist power structure is to organize guerrilla units and counter-attack, practice has shown that if this weak-minded person is ever captured, he or she will certainly not be able to withstand the methods of persuasion used by the fascist pigs and they will talk, give up information. So the first priority for any guerrilla unit is TO BE ARMED IDEOLOGICALLY.

Because of the consequences if anything goes wrong during an operation, members within the group must maintain a face to face relationship and get to know each other's strengths and weaknesses thoroughly and participate fully in the planning of operations.

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A TRIBUTE TO THREE SLAIN BROTHERS

BY GEORGE JACKSON

I met W. L. Nolen in the early winter of 1966. The years and the seasons have begun to run together on me now but I'm fairly certain that the date just mentioned is accurate at least within a few months - February-March 1966. I was working in the hospital, not for the state to be sure, but for the collective. The state placed me on the job, of course, but I had long since learned to turn such circumstances into a service for our convict class.

W.L. came to me in need of immediate medical attention, that, had he reported to the staff facility would have meant his implication in an affair that could have cost him anything from loss of the small freedom of movement that placement in the general population allows, to perhaps indictment and trial in Marin County court where we all have by now become aware that no justice is possible. The very latest evidence of which is the statement issued by D.A. Bruce Bales to the effect that he " could not be fair" in handling the case of Comrade-sister Angela Davis" because of his close relation and friendship with Judge Haley who was executed by members of the People's Army recently. The "could not be fair" admission on the part of Marin's District Attorney is an old and very insistent complaint we have all been trying to emphasize for years. The admission, of course, means that all judicial affairs prior to the one in question now were in fact conducted unfairly.

But to return to W.L., he needed medical attention when I first encountered him , covert medical attention, my experience in the field of medicine extended little beyond the dispensing of pain killers, medicine to retard the loss of blood from external and internal injuries, and I am proficient in the use of the needle and thread, suturing was the most common of all our needs. W.L. had been the victim that day of one of the many administration provoked racist attacks:but victim is an inappropiate term in describing the many such encounters W.L. was forced to deal with over these years of our comradeship. He was attacked; he was wounded in the attack, but his tormentors in every case



George Jackson

that I am familiar with could be described as the victims. I fed him morphine tablets, gave him a tetanus injection and sewed the hole in his back as best I could while he recounted with characteristic modesty the salient point of the battle. Faced with multiple opponets, as they were never so stupidly incautious to attack him otherwise, it turned out that he was the only participant to move away from the affair under his own power.

I felt a real presence of all that is strong, true, and resilient in our kind at this first meeting with a comrade and brother who afterward became one of my closest friends. He entered our study group and became one of the most tireless workers in our prison collective, the aims of which were briefly: to promote the survival of the black and some other sectors of the convict class against a prison administration and often their convict allies, who quite openly demonstrated a desire to strip us of not only our self respect but in many cases the last of our human rights -- the right to live.

He was a soldier and a scholar in the growing People's Army Comrade Eldridge Cleaver's analysis of the lumpen-proletariat exemplified. A man committed to nothing all of his life, content to live outside the economic infrastructure of the established enemy culture, turned revolutionary, learned and dedicated to the overthrow of that culture. He was a brother gifted with that delicate balance of physical forcefulness and intellectual power that are the hallmark of the true soldier-statesman. Had he survived he would have unquestionably been a hammer for the nails we must drive in the coffin of capitalism.

Together we isolated and identified the nature of our real and immediate enemy. With history and class-struggle complicated by the existence of an overt and deeply rooted racism, we researched and discovered the point of emergence and development of fascism in this country, together we analyzed its dimensions, the actual totalitarian essence of a consensual political system that forces one forever into the illusion that he is choosing the lesser of two evils, when actually all parties that will represent the interest of the same centralized monopoly but with slightly different disguises is really not even a choice much less the choosing of "lesser evil". Together we worked out that the very core of fascism is counter-revolution, and diffusing of lower class and Black consciousness. And, of course, a simple observation revealed that the U.S. is among all the nations of the world the first to send troops and bombers at even a hint of revolution. Here or abroad. We proved that the aim of fascism's psychosocial order was to recuit in every individual who can be reached the atavistic herd instinct that manifests itself today in the U.S. in the pathological authorian personality. We had concluded that the U.S. had developed, because of its unique historical fear of revolution which must be accredited to the presence of a huge and always threatening black revolutionary potential. The U.S. had and has ultimately brought fascism to its highest arrangement, its ultimate refinement rests on the fact that all is very well disguised.

From this fact that fascism does indeed exist, with its spies everywhere, its immediate and violent response to all truly, revolutionary threats, its multiture of police agencies, police, and its careful attempt to create a police science, its encroachments on the rights of labor to deal with management, its mass expanding consumer economy, and fostering of spectacular sports to ludicrous proportions with the sole intent of diverting attention and energy into harmless channels. From these observations and many others, we not only established the existence of a particularly vicious fascist arrangement but one that had developed to its episodically logical peak in this country. Our revolutionary theories were built upon these discoveries. Not upon any form of idealistic sense of adventurist, romantic notions of revenge or lack of science. We simply grasped the scientific nature of our enemies and the impossibility of organizing against them without new methods.

Our conviction that all revolutionary activity must go forward with the concomitant developemnt of both political and military activity is based on the fact that fascism allows for no valid revolutionary activity above ground, that it must proceed under the threat of defensive and retalitory violence, or it will be crush- or reduced to impotence.

W.L. was one of the most intelligent and decisive people I have ever had the privilege to meet. I loved him like I loved my brother, like I love the ideal of one day standing on liberated soil. He inspired this love in most eveyone he came in contact with. He was calm, sincere, and the quintessence of revolutionary man. He was a Maoist-Fanonist, and believed that every man who did not have a substantial stake in the existence of totalitarian capitalism could be reached with sincerity and logic. The victim of countless racist attacks, he never once changed his position that under Black vanguard leadership in a socialist revolution even the most vicious racist redneck could be redeemed from his delirium. But at the same time, part of this sincerity included an attempt or two to beat some righteousness into them. Often, it helped. He was truly a paragon of patience and dedication.

As long as any of us who worked with him remain alive, he will live. And the men who destroyed him will find no peace, ever-- we're going to drive, behind the monolithic force of our forming revolutionary culture, we're going to drive them into this grave we're digging for all the unrightous, the grave that descends to the molten center of the earth and the hell they deserve.

Long live the memory of all three who died on January 13th, Comrade Edwards and Comrade Miller and Comrade W.L. Nolen. Let their satisfaction come from the fact that the shots that murdered them were the first in a war to the death with Fascism.

George Lester Jackson

ORGANIZING SELF-DEFENSE GROUPS

continued from page 8

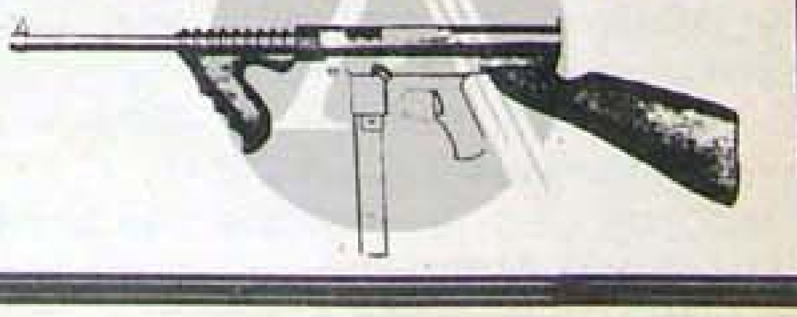
Liberalism at this level can cost the lives of comrades and/or jeopardize the success of an operation.

At this time guerrilla units should have no more than four to six members. The struggle at this time requires no operation that can't be handled by four to six people. Also security is sacrificed by enlarging the group. At this time guerrilla units should be formed all across Babylon, the north, the south, the east, and the west. However, units must work autonomously (separately). Under no circumstances should one unit seek out and try to make contact with



another unit. Due to the fact that this level of struggle in Babylon is in its embroyonic stages, there are many agents, fools, and provacateurs running around all across the country. When a member of one unit is captured, he or she will only be able to give up information on one group: THEIR OWN!

TO BE CONTINUED NEXT WEEK WITH "KNOW YOUR ENEMY"



REPRESSION BREEDS RESISTANCE

HUEY NEWTON TALKS TO SECHABA

Within a week of his release from a three year jail term, Huey Newton, Supreme Commander and Minister of Defense of the Black Panther Party gave this exclusive interview to Sechaba. The interview was arranged by the Africa Research Group with the assistance of Karen Wald. We take this opportunity to pay tribute to Huey Newton, a great revolutionary leader of the heroic Black Panthers.

SECHABA: Mr. Newton, welcome back from jail and thank you for granting us this interview. First we would like you to explain the relationship between the Black Panther Party and Black Power movement.

HUEY: The Black Panther Party grew out of the Black Power movement, but the Party transformed the ideology of Black Power, into a socialist ideology, a Marxist-Leninist ideology. The Black Power movement has a tendency to have a capitalistic orientation along the lines of what Marcus Garvey talked about the kind of organisation that Elijah Muhammed has, that is based upon Black capitalism. The Black Panther Party feels that not even the Black bourgeoisie will be able to compete with imperialism whose central base is here in North America. The United States is the central base of the bourgeoisie, and this is because this country is really not a nation any longer, it's an empire that controls the world, through economics or through physical force - military might. Even the Black Panther Party has transformed this movement into a socialist movement and we have become not nationalists, like the Black Power movement in the past but internationalists.

The bourgeoisie that is based here in America has an international character, because it exploits the world, it controls the wealth of the world it has stolen, usurped the wealth of the people of the world, including the people who are in the Black colony here in America and who were stolen from Africa. We feel that the only way that we can combat an international enemy is through an international strategy, unity of all people who are exploited, who will overthrow the international bourgeoisie, and replace it with a dictatorship by the proletariat, the workers of the world. And we feel that after imperialism is destroyed, nationhood will no longer be necessary; the state will then wither away; then the whole world will belong to the people and the old national boundary lines will no longer exist. We think that the movement is at this stage, we think that the dialectics are now breaking upon taking socialism, social ideology to its final goal: communism and the absence of statehood.

SECHABA: Do you want to say a little about the programme and programme of action in the immediate future for the Party and for yourself.

HUEY: Our programme is armed struggle. We have hooked up with the people who are rising up all over the world with arms, because we feel that only with the power of the gun will the bourgeoisie be destroyed and the world transformed. We feel that the imperialists will not become Buddhists overnight, they will not lay down their butcher knives. Therefore the people will have to use certain measures to restore peace to the world and to restrain the madmen who're running amuck throughout the world oppressing people everywhere. The world enemy number one is the ruling circle in the United States of America. We view the United States as the 'city' of the world and all the other countries as a 'countryside.'

As one country becomes free it makes each country stronger because it develops a base of liberated territory so that we'll be in a better strategic position to fight, and also it will be one step in cutting off the raw materials that imperialism needs to feed its factories here at home. We'll slowly strangle imperialism by freeing one country after another. This is why we support the brothers and sisters in Southern Africa and those who are struggling in Northern Africa for socialistic goals and against capitalism, against imperialism, as well as the brothers and sisters in Asia and Latin America. We support all struggles where people are struggling for freedom, and we also support our European brothers and sisters who are struggling to overthrow the bourgeoisie in their country. While we are not nationalists, we support national wars of independence because this is a step again towards cutting off the international bourgeoisie which is home based in the United States. We feel that every country has a right to be nationalistic at this point as long as they are internationalists at the same time. We feel that Black people in America have a moral right to claim nationhood because we are a colonized people. But history won't allow us to claim nationhood, because it has bestowed an obligation upon us; to take socialist development to its final stage, to rid the world of the imperialist threat, the threat of the capitalist and the warmonger. Once he is destroyed then there will be no need for nationhood, because the nations won't need to defend themselves against the imperialist, because this is the most powerful imperialist country in the world, and other imperialist countries depend on the backing of the U.S. At this point the imperialist is running rampant, so any country has a right to claim nationhood or be nationalist, as long as they are internationalists as well.

If they are nationalist alone then they are chauvinist. If they are both nationalist and internationalist, they realize that they need liberated territory but they also realize that their interests are the same as every other peoples interest who are fighting against imperialism. While we respect your fight for nationhood and independence, and we struggle with you, we feel that we must destroy the very necessity for countries to be nations in the first place. And this is the whole idea of making the world a place where territorial boundaries will no longer be necessary.

SECHABA: The leadership of the Black Panther Party has come under very severe attacks during the past year. Can you tell us what effects these attacks have had on the Party?

HUEY: The repression breeds resistance. We feel that by virtue of the fact that we are being attacked, and the attacks are extremely vicious, we know that we must be hitting a sensitive spot. We have the fascists disturbed and they are running amuck simply because we are threatening them, we're threatening their very foundation, their very existence. Otherwise they would try to pretend to the world that this is democracy and they would support our right to freedom of speech, our right to freedom of the press and our right to political activity. But all these so-called democratic civil rights are denied the Black Panther Party, which is the Vanguard of the people, because the Party must be hitting a sensitive spot, it must be a threat to the bureaucratic imperialistic capitalist. We welcome all attacks. We will overcome all obstacles and advance wave upon wave. We will rid the world of the bourgeoisie and destroy all of the monsters, and the whole world will belong to the people.

SECHABA: Do you believe there are revolutionary possibilities in the United States?

HUEY: I would like to emphasize that without the people of the world struggling against imperialism, we would have a very weak position to work from here in the United States - which I am calling the urban area of the world. But because we know we have friends, comrades-in-arms who are fighting the same enemy that we are fighting, we feel that what we've done is just open up a new front. We should say we are attempting to open up a new front, because we don't claim anything that we haven't done. But we are advancing the fight, we're strengthening our strategy of resistance and attack. We can do this because we realize the American fascist troops are being divided because the people of the world are struggling against them. We encourage - we admire, we have great admiration for socialist or communist guerrillas all over the world. We feel we will never be free until many colonized people are free. We notice that in most revolutions where guerrilla kind of tactic was used, the urban area or city was the last area to be covered, and that bases opened up first in the countryside. We see

now many bases opening up in the countryside. We have advanced to the point where in many areas we've gone from guerrilla, to a kind of people's army that can operate with a face to face, head-on collision with the imperialist. This is only because of the great perseverance and great strength that you have shown, and that the people of the world have shown. While we're being attacked from the left and from the right and from all sides, we're still trying to follow your examples. We realize that you're also being attacked from all sides by the enemy. Because you are driving on you've given us strength to drive on. So onward to victory. We will someday meet and celebrate our victory, because I know we will have that.

THE GUERRILLA BAND IS OUR EXAMPLE

SECHABA: What has been the most important inspiration for the Black Panthers?

HUEY: I think that not only Fidel and Che, Ho Chi Minh and Mao and Kim Il Sung, but also all the guerrilla bands that have been operating in Mozambique and Angola, and the Palestinian guerrillas who are fighting for a socialist world. I think they all have been great inspiration for the Black Panther Party. As I've said before, they're examples of all these guerrilla bands. The guerrillas who are operating in South Africa and numerous other countries all have had great influence. We study and we follow their example. We are very interested in the strategy that's being used in Brazil, which is an urban area, and we plan to draw on that. And we've certainly been influenced by all of the people who are struggling in the world. As far as control is concerned, our Central Committee controls our Party. But I won't deny the influence. We don't consider that question an accusation, because I think we all should learn from each other.

SECHABA: Last year there was a United Front - the National Conference to Combat Fascism which included a number of groups, among them SDS, the Dubois Club, the Communist Party of the United States. What is the Black Panther Party policy on this kind of relationship?

HUEY: Our policy is that we are friends with all Marxists, want coalitions and allies within this country and all over the world. We could never have success without a popular movement - and when I speak of 'popular' I mean it in the truest sense of the word, in the internationalist sense. We have to have a popular mass in order to achieve victory, because victory is not for us, it's for the people. Therefore the people must be considered and the people must take a part in the struggle at every level.

We view part of our role as a vanguard, that we must educate the people as we go, orientate them and provide an understanding of the social forces that are in operation and the dialectics at the time. We can only do this through involving the people in practical application, and involving them at every level of the struggle. And we do have relationships and coalitions and just comradely love and work with all these groups, and we hope to even expand this to other groups - some we haven't even heard of.

SOLIDARITY IN ARMED STRUGGLE

SECHABA: Would the Black Panther Party like to set up or establish more direct contacts with the liberation struggles of Africa, Latin America and Asia?

HUEY: Yes we think that we can learn even more from each other if we were to establish better means of communications. One of the chief difficulties is a matter of communications. It is an international struggle - the Black Panther Party even thinks in terms of a new International, an International based upon armed struggle and the socialist ideology, because we feel the International that exist now is somewhat deteriorated, as far as the Third World is concerned, especially the Third World countries involved in armed combat. The International has half-stepped and criticized many of the national wars of independence and the armed struggle tactic as being too hasty and without enough orthodox political development. We see the need to overthrow the evil gentry and corrupt officials and we see only one way to do this: we don't believe we can do it through negotiation or electorial politics or any kind of non-violent means. The enemy is a violent man and we must treat him in an appropriate way.

SECHABA: And more specifically, would you be interested in having contact with the liberation movement of Southern Africa and, if so, in what form?

HUEY: As you know, we've offered troops to the Vietnamese people to show our international solidarity. At the same time we also made it clear that we would send troops or offer troops to any of our friends who would accept them. We think the ultimate gesture of friendship that we could offer is to send our comrades to shed blood on your soil in the name of freedom, in the interest of the people, and against the imperialist enemy. If there is anything else that we can do other than to struggle to break the chains that shackle us, then let us know about that, and we will be willing to consider it.

SECHABA: Is there mass interest in the United States about the struggle in Southern Africa? What can Sechaba do to publicize the South African revolution among the Black people in the United States?

HUEY: We, the Black Panther Party, are a vanguard group, so necessarily we're more enlightened than the masses and we are very interested in the international scope of things. The people are as people all over the world, so tied up and so involved in their survival from day to day, that much of the time they overlook, or they don't understand the international nature of the struggle. That is why it is our duty - one of our first duties - to raise the consciousness of the people through education. We would like more information about the struggle in Southern Africa. We are familiar with it right now, but we would like more information on your armed struggle and what the guerrillas are doing, so that we can spread this information. We would like film footage: we have trucks that we drive around in the community and show films to people that walk in the streets.

For example we have films of the revolution that took place in Algeria. The community is very impressed with that kind of thing because they can easily see the relationship between the way the French treated the Algerians and how we're treated in this country. And we have a motto in the Black Panther Party which is an old saying: "a picture is worth a thousand words". And the people, maybe they don't read as much as they should; so we found in our political education that it's very helpful to show films. If you have any pictures or film footage you can get to us, I will assure you that it will be shown inside of the Black community, the Chinese community, the Indian community and the White community. There are poor White people in this country who are now becoming involved in the common struggle, and we're involved with them, and we hope this national kind of involvement of many ethnic groups will aid us in relating to the people, to help them make that jump to identify with people in other countries who may be from other ethnic backgrounds, other cultural backgrounds.

So that's how you can help us. And on our side we can send you some more tapes and maybe some film footage of things that we're doing and things that happens to us in this country.

ALL POWER TO THE PEOPLE

footnote:

The above interview was done a week after the Supreme Commander and Minister of Defense of the Black Panther Party, Huey P. Newton, was released from jail. Since then, he has developed the Party's ideology to a much higher level and we have become intercommunalists and not internationalists as in the past. Becoming intercommunalists doesn't in any way contradict or negate any of the above statements but rather gives more validity to them and places us on a quicker path towards the achievement of one community - the community of the peoples of the world.

YOU CAN KILL A REVOLUTIONARY BUT YOU CAN'T KILL A REVOLUTION



BUNCHY CARTER

JOHN HUGGINS

PATRICE LUMBUMBA

The Empire of the United States has been for some time now sophisticating and refining its methods and tactics of keeping the peoples of the world's various communities under its absolute control. The uprisings, rebellions and revolutions by the world's peoples against United States domination have given rise to entire organizations, units and sub-structures of the main organized criminal United States governing body, organizations whose sole existence is to quell, crush, defeat or take-over such efforts of the people. The United States requires, that as the threat of loss of its rule increases, the action on the part of such agencies or individuals must increase in proportion. Whether the soft-touch, indirect rule tactics of such government personalities as John Kennedy, or the open, crude and direct moves of a Johnson or Nixon are used is only a question of need and style. The goal remains the same -- maintain control of the world's wealth - the world.

On a winter day in early January, 1969 a heated discussion was taking place on the campus of the University of California at Los Angeles. Alprentice 'Bunchy' Carter was arguing a point in his beautifully persuasive manner. He was discussing at one point a man who himself was known for his great ability to bring words to his people and help them understand their lives -- Patrice Lumumba, the great Congolese revolutionary leader. Bunchy was arguing with a functionary of Ron Karenga's US organization. The point of argument had been the Karenga follower's blind insistence that what is black is good, what is white is evil and bad. The follower always prefaced everything he said with words about "Maulana" (Karenga's self-imposed title, meaning "god") had taught him. It was ridiculous. Bunchy referred him to the vicious assassination of Patrice Lumumba. (Strangely, this follower who espoused love for African tradition and heritage had to ask who Lumumba was.)

Bunchy pointed out that it had been black men who had not only betrayed Lumumba, but therefore also their own native Congo: Joseph Mobutu, Joseph Kasavubu, Moishe Tsombe - to name the main ones - and of course, Dr. Ralph Bunche then Under Secretary of the United Nations and Special United Nations Representative in Leopoldville. The point was (is) that the tactics of greedy men, particularly the rulers of the United States Empire, are not limited to white people. That imperialism is not a color and in fact employs the direct or indirect aid of people of all colors. He pointed out that through the work of the United States Central Intelligence Agency (CIA) a black man, working in the interest of his people to throw off the direct rule of Belgium and indirect rule of the United States, was assassinated by other black men. One participant was Joseph Mobutu, current President of the Congo and former Sergeant in the Force Publique under the Belgians, who was well known as the CIA's main man in the Congo.

Bunchy pointed out that Tshombe was so much in the employ of the Belgium - United States coalition in the Congo, that even after Lumumba's assassination, he recalled Belgian and other white mercenaries to search out and kill all those still loyal to the ideas of Lumumba and of true independence and freedom for the Congo. (Tshombe's famous white mercenaries killed hundreds of Congolese in a four-week trek from Katanga to Stanleyville. And on December 6, 1960, a little over a month before Lumumba's assassination, Tshombe was received by Belgian King Baudouin to receive the Great Ribbon of the Order of the Crown for the respect he had shown to Belgian's living in Katanga - the area Tshombe controlled, which had seceded from the Congo).

Through all the discussion this follower of Karenga insisted with vehemence that this kind of thing was -- if it happened -- a least likely threat to the Black man than the white man. Finally, having become absorbed in the truth, and forgetting for a second, all of what "Maulana" had taught him, he admitted that one could not make such blind, irrational statements. The class roared. It taught them.

There's nothing mystical or mysterious in some of the events in history that seem to repeat themselves. Similar circumstances can produce similar results. Patrice Lumumba was assassinated on January 17, 1961, at the hands of his own people, as such. Part of a United States plot to maintain domination and an attempt to crush or quell all efforts on the part of the people for freedom and independence. Alprentice 'Bunchy' Carter and John Huggins were assassinated on January 17, 1969, at the hands of their own people, as such. Part of a United States plot to maintain domination and an attempt to crush or quell all efforts on the part of the people for freedom and independence.

It was interesting that the class took place at UCLA and such a discussion arose between Bunchy and Larry Stiner, Karenga's follower. Stiner several weeks later took part in Bunchy's assassination on January 17th. But Stiner was just a tool of the main traitor - Ron Karenga. And the argument was really begun some time before that day.

Specifically Karenga (formerly Ron Everett) had been discovered by the local pig authorities (like Mobutu was discovered by the CIA in the Congo) to be a good local boy to keep the heat in the ghetto down, as it were. In Watts in 1965, of course, there had been the largest violent uprising ever by blacks against the oppressor, the Man. Watts, like other world communities, required some work, so that rebellion would organized moves for freedom from the chains, the oppression of Sam (the United States pig power structure). But it required skill and nothing too obvious -- like out-right fascist force and terror -- which could intensify, instead of smooth things out.

Ron Karenga and his "U.S." or US organization fit that need. It looked good - appearing black and militant. For a while after that, things went smoothly for them. But in early 1968, Bunchy Carter organized the Southern California Chapter of the Black Panther Party. And from then on, the local and federal pigs saw the crucial Southern California area as being threatened. Bunchy really was from the ghetto, the streets. And he was organizing the people to begin to move in their interest.

Things got worse for the Sam Yorty-Karenga coalition as time passed. The Black Panther Party had begun programs serving the true needs of the people and wasn't on their payroll. When Bunchy and John Huggins entered the sacred territory of the college campus in the fall of 1968 and began talking to the Black Students there, it was really bad. UCLA had already been programmed to funnel United States government funds through its various agencies into a government project known as the "Compton Complex". The Compton Complex was a program to bring new buildings, businesses and federal money into the predominately Black Southern California community of Compton.

Certainly any strong, black influence upon the UCLA administrators would be able to dictate the whole Compton Complex operation. This, of course, meant in turn a stronghold on the economy and therefore the politics and people of Compton (the closest community south of Watts --even sometimes called Watts). There was a lot at stake and the UCLA Black Students Union Union had fallen apart by December, 1968. Anyone with an eye to keeping the lid on hot South-Central Los Angeles would certainly want control (without certainly anyone knowing) of that project and all the other government funds directed at black people that UCLA distributes.

During the school quarter break, Karenga formed a Community Advisory Board" to "aid" UCLA's Black students in organizing a so-called Black Studies Program. He was the top proud-militant front-good for police-community relations. But to insure that everything went well, other top Yorty - United States government bootlickers were part of this vicious plot: Dr. Alfred Cannon a Black Los Angeles psychiatrist, head of the government-funded Mafundi Institute, a psychiatrist at UCLA's Neuropsychiatric Institute, a board member of at least 12 different other federal government "poverty programs", to name some of the government projects in which he is involved; Cannon's sidekick, Dr. Hiawatha Harris, another Black psychiatrist, who along with Cannon fronts off a federal government program called the South Central Mental Health Center; Walter Bremond, former head with Karenga of a folded umbrella organization, the Black Congress, and close friend of Karenga. Bremond also worked for the federal government in Marin County several years before that as a Housing Authority administrator. There were others, but this was the main group. Not part of the advisory board, but part of the design to rip off the people, was also Cannon's old girlfriend, Mary Jane Hewitt, head of UCLA's government funding projects for the poor (such as EOP).

These people tried to whip together during that school break a Black Students' Union. A few misguided fools, students there, listened to them. And together they produced a Dr. Charles Thomas and presented him as the Black Student-Black community choice to head a Black Studies program at UCLA. Plans were foiled only over a small quarrel as to what Thomas' salary would be --the students thought the offered $16,000 was sufficient; the advisory board wanted $23,000. This brought the whole thing into the open by the time the new school quarter began.

The black students, outraged, and after many meetings in early January, finally, on January 15th, said they would control their Black Studies program, had no need for the so-called Community Advisory Board and literally boo-ed Karenga, and the approximately fifty followers (some armed) he had brought to argue his point, out of the building.

Two days later, after a meeting that was held to discuss the qualifications of any Black Studies Program Head, Alprentice Bunchy Carter and John Huggins were shot down by members of Karenga's US Organization. They were assassinated because these pigs and agents saw them as the main threat to any hold they could get over Black people, particularly in Southern California. They were assassinated, 8 years to the day, like Patrice Lumumba, because they represented the true needs and desires of the masses of people. John and Bunchy, like Lumumba, were assassinated by the Black, lackey tools of the most vicious and greedy government structure in the history of the world - the U.S. Empire.

ALL POWER TO THE PEOPLE
LONG LIVE THE STRUGGLE OF THE PEOPLE OF THE COMMUNITIES OF THE WORLD AGAINST THE U.S. EMPIRE!
Southern California Chapter
Black Panther Party

INTERCOMMUNAL NEWS



IN MEMORIAM - PATRICE LUMUMBA

"The Congo has made me. I shall make the Congo" Patrice Lumumba



Patrice Lumumba, martyred leader of the revolutionary struggle in the Congo was a victim of capitalist inspired violence and terrorism in an attempt to stem the tide of the African Revolution. Lumumba is seated here in a jeep, hands bound, just prior to his assassination.

Patrice Lumumba's place in African history in particular, and in world history in general is in several ways unique. Few leaders rose to prominence so rapidly and so dramatically. Few leaders were murdered so cold-bloodedly and blatantly by agents of American imperialism.

He was an extraordinary man. In many ways his dynamic, driving force had the same effect on the masses in the community of the Congo as Malxolm X had on the community of North America. The same as in the case of Malcolm X, very few people realized recognized or appreciated his contributions until after his brutal assassination.

He was born on July 2, 1925, the son of an illiterate peasant. He was largely self-educated and became a powerful force in the Congo's struggle for independence from Belgium. He was the first Prime Minister of the Congo. His dream was that someday the Congo would be ruled "not by the peace of guns and bayonets, but by a peace of the heart and of the will". At the age of 35 years he was brutally murdered in his attempt to make that dream a reality.

The imperialist clique saw the threat he presented not only to their control of the Congo, but Africa as a whole (if the Congo was allowed to succeed) and the rest of the communities of Asia and Latin America. He was a man of firm principles and beliefs and would not be one of their bootlickers or lackeys. The imperialist henchmen, the CIA were put into action. Before independence various threats, disruptions and attempted massacres occurred. Rumors were circulated that Lumumba was a Communist and that the Soviet Union would take over. Moise Tshombe, son of one of the few wealthy businessmen in the Congo, was more to the imperialists' choosing. He threatened Lumumba with the secession of the province of Katanga, which was the most productive area in terms of mining etc.

Lumumba survived all this and secured independence for the Congo.

The following are excerpts from his Independence Day Speech:

"...Together my brothers, my sisters, we are going to begin a new struggle, a sublime struggle, which will lead our community to peace, prosperity, and greatness. Together we are going to establish Social justice and make sure everyone has just remuneration for his labor...We are going to put an end to suppression of free thought and see to it that all our citizens enjoy to the full the fundamental liberties foreseen in the Declaration of the Rights of man..."

That was the beginning and the beginning of the end of Patrice Lumumba. The odds against him internally were that although the Congolese people emotionally were ready for independence, politically an ideology was missing, also Lumumba allowed Belgian troops to remain in the Congo after independence.

Conflicts erupted between White and Black soldiers. Mutiny was everywhere. Congolese soldiers started imprisoning their European counterparts. Rumors of the landing of Russian planes spread like wildfire. European immigrants started returning to Europe with stories of rapings, and killings. Lumumba tried to restore order, but in the meantime Belgian parachutists had landed "to protect the lives of Belgian citizens." The same old imperialist trick to protect the interests of the imperialists.

Tshombe arch-puppet moved and Katanga seceeded from the Republic with Tshombe as the leader. Lumumba made his third miscalculation by appealing to the U.N. for help. Dag Hammerskjold, Secretary General, like the ever-believing Swede thought he could really help. It took his mysterious aircraft disappearance and death for him to realise that justice did not exist.

U.N. troops were sent to restore order, but in reality to keep Katanga protected for the imperialists.

The CIA also installed another of their lackeys, (this one was specially chosen - Andre Tulley in the book the CIA - the Inside Story) Mobutu to be Lumumba's successor. A coup d'etat was cleverly planned. At first Lumumba was placed under house ar-

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ENVER HOXHA'S SPEECH TO THE 81 PARTY MEETING IN MOSCOW (1960) RECENTLY PUBLISHED BY ALBANIA FOR THE FIRST TIME AFTER NINE YEARS

In November 1960 an historic struggle took place in Moscow at the 81 Party Conference between the forces of revisionism headed by Khrushchov and the forces of Marxism-Leninism which included the Albanian Party of Labor, the Chinese Communist Party and others.

Enver Hoxha, the leader of the Albanian Party of Labor, delivered an important speech at this conference which was one of the most vital elements in the struggle between the two lines in the Socialist camp. The speech, which is now available in pamphlet form in English (Naim Frasheri Publishing House, Tirana, 144 pp.) is entitled: "Reject the Revisionist Theses of the 20th Congress of the Communist Party of the Soviet Union and the Anti-Marxist Stand of Khrushchov's Group! Uphold Marxism-Leninism!"

The Albanian Party of Labor had begun the struggle against Khrushchov's revisionism right from the time of the 20th Congress of the CPSU (in 1956) where the Khrushchov group openly expressed anti-Marxist views, slandered Stalin, and took over effective control of the Soviet Party and Government. At first, this struggle against the deviations of the Soviet Party leadership was carried on quietly on a Party-to-Party basis, without any publicity, so as not to give any ammunition to the enemies of communism. The Albanians were still hopeful that the Soviet leaders, as a result of the private discussions, would realize their mistakes and correct their errors.

THE BUCHAREST MEETING

But as the treacherous and counter-revolutionary features of the Soviet revisionist leadership became more evident, the Albanian Party sharpened its struggle to expose and defeat the Khrushchov revisionists. Prior to the November Meeting in Moscow, the Soviet leadership had called together another conference in Bucharest in June 1960 at which Khrushchov launched a vicious surprise attack against the Communist Party of China.

Because the Chinese Communist Party rejected the revisionist positions of the 20th Congress of the CPSU, Khrushchov tried to railroad through the Bucharest Meeting a resolution to condemn the Chinese C.P. as "dogmatic", "sectarian", "in favor of war", "opposed to peaceful coexistence", etc. In this situation, the Albanian Party spoke up courageously to repudiate and check this dangerous plot and to challenge openly the revisionist policies of the Soviet leadership.

After the Bucharest meeting, the Soviet leadership launched a brutal and unprincipled campaign against the Albanian people and



Comrade Enver Hoxha Having a cordial talk with the cooperativist peasants in the Kukës District.

the Albanian Party, flagrantly trying to interfere in the internal affairs of Albania, and actually trying to overthrow the leadership of the Albanian Party. In his speech in Moscow in November, Enver Hoxha exposed the treachery of the Khrushchov gang, as well as going into a full and correct analysis of the main issues then dividing the international communist movement.

THE DECLARATION OF THE 81 PARTY CONFERENCE

As a result of the courageous stand of the Albanian Party, which was supported by the C.P. of China and by the delegations of a number of other parties, the Khrushchov group was forced to back down, and a final Declaration of the 81 Party Conference was approved which was essentially correct in general, although still containing a number of incorrect theses. The Albanian Party, although sharply opposed to these incorrect positions, nevertheless signed the Declaration for the sake of the unity of the International movement. While making concessions on some issues, it did not make any concessions whatever on the main issues which were fundamental to the basic principles of Marxism-Leninism.

Again in the interest of not providing any ammunition to the enemies of socialism, the Albanian Party did not make public this speech of Enver Hoxha's for a long time. Now it has been released by the Albanian Party of Labor, and it has been recognized as an important historic document in the development of the world Marxist-Leninist movement. The Albanian Affairs Study Group feels that every student of world affairs, national liberation struggles, and socialism should make a careful study of this document.

As a moment of history, this speech naturally bears the stamp of the time and circumstances which produced it. For instance, in 1960 the Soviet Union was considered to be the leader of the Socialist camp, the strongest force for peace in the world, the hope of the struggling revolutionary people of the world. Today, the Albanian Party of Labor, as indeed all Marxist-Leninist, consider that the Soviet Union is no longer a socialist country, but has degenerated into a capitalist country; it is no longer a force for peace, but has become a social-imperialist power; it is no longer a support to the revolutionary movements of the world, but uses all its influence to suppress revolution in collaboration with the U.S. imperialists, with whom it connives in an attempt to divide the world into spheres of influence between the two "big powers". Although the speech reflects the situation of 1960, the document is published exactly as recorded, without any modification.

PEACE, PEACEFUL COEXISTENCE ARMED STRUGGLE

Some of the main points which the revisionists were raising in the world revolutionary movement and which Enver Hoxha dealt with brilliantly in his speech were these: Are the imperialists reasonable, do they want peace, and are they willing to disarm, as the revisionist headed by Khrushchov claimed? Enver Hoxha answer this with an emphatic No! He said: "Imperialism does not want peace and is preparing for a third world war... Imperialism will not disarm of its own free will...At no time should we allow flattery, prettification or softness towards imperialism".

On the question of peaceful coexistence, the revisionists were distorting this idea to spread the false notion that class struggle should cease. While approving the correct Leninist principle of peaceful coexistence, Enver Hoxha said: "Peaceful coexistence does not imply that we should give up the class struggle...On the contrary, it should become ever more intense...we should further promote the class struggle in capitalist countries as well as the national liberation of the people of colonial and dependent countries".

Another important policy which the revisionists were emasculating was the Leninist policy of armed revolution. The revisionists were promoting the sole reliance on the peaceful parliamentary road to social change, and they were discarding completely and condemning the path of armed revolution. Enver Hoxha sharply repudiated this anti-Leninist position, saying: "So far, no people, no proletariat and no communist or workers' party has assumed power without bloodshed and without violence...The bourgeoisie may allow you to sing psalms, but then it deals you a fascist blow to the head and crushes you because you have not trained the necessary cadres to attack, nor done illegal work, you have not prepared a place where you can be protected and still work, nor the means with which to fight. We should forestall this tragic eventuality."

THE QUESTION OF STALIN

Another important issue taken up by Enver Hoxha was the question of Stalin and the cult of the individual. Repudiating the complete denigration of Stalin by Khrushchov as incorrect and harmful, he pointed out the positive contributions made by Stalin as the continuator of Lenin's work. Characterizing Stalin as a "glorious Marxist", he pointed out that it was Stalin who led the Soviet people in building the first socialist state, defeating imperialist and Trotskyite plots, building heavy industry and collectivizing agriculture, defeating the fascists in World War II, creating a powerful socialist camp, etc. Enver Hoxha said: "Stalin fought for the rights of the working class and the working people of the whole world..."

REVISIONIST PLOTS AGAINST ALBANIA

In the course of the speech, Enver Hoxha revealed how Khrushchov and the Titoites tried to subvert the Albanian Party of Labor, overthrow its leadership, and take control of the Party and the country.

At one point after Liberation, having failed in several schemes to take over control of the Albanian Party, Tito actually wanted to "...invade Albania with their army, to crush all resistance, to arrest the leaders of the Party of Labor of Albania and of the Albanian State and to proclaim Albania a seventh Republic of Yugoslavia. Our Party defeated this diabolic scheme of theirs also. Joseph Stalin's aid and intervention at these moments was decisive for our Party and for the freedom of the Albanian people. Precisely at this time the Information Bureau exposed the Tito clique. Stalin and the Soviet Union saved the Albanian people for the second time."

After the Bucharest meeting Khrushchov even tried to get some Albanian generals to overthrow the Party leadership and seize power by means of a military coup.

In 1960 the Albanian people suffered a severe food shortage because of unusual national calamities - an earthquake, a flood, and a drought that lasted 120 days. Nearly all their food grain was lost, and the Albanian Government asked the Soviet leaders to ship them 50,000 tons of wheat. The Albanians had only a 15 day supply on hand. After waiting for 45 days, the Khrushchov group replied that they would sell Albania only 10,000 tons of wheat and that this would have to be paid for in gold reserves.

And there is much more. This document is a treasure of vital and fascinating historical facts that reveal not only a critical phase of Albania's revolutionary development, but also throw a strong light on the revisionist betrayal of the world communist movement by Khrushchov and his followers.

(Jonathan Swift)

Comrade Enver Hoxha speaking at the meeting in the town of Bajram Curri, Tropoja District.



EDITORIAL

THE DECADE OF THE BOOMERANG

The year 1970 ended with many victories for the oppressed peoples on the planet earth and in some cases with major set-backs. Many lessons however were learned, and revutionaries in all the communities of the world moved their consciousness and levels of struggle to a higher level.

Here in the community of North America the Black Panther Party will go forward to make 1971 and the rest of the 70's the decade of the Boomerang--the decade of the people--escalation of tactics and stronger resistance against the oppressors.

We pledge ourselves to further educating the masses and at the same time serving and meeting their needs. Survival pending revolution should be our major goal during the coming year.

The wanton murders and brutality perpetrated against our comrades over the past years must be avenged. The vulturistic oppressors should not escape the wrath of the armed people. Our incarcerated brothers and sisters held illegally in prisons and jails from one end of Babylon to the next should be "set free" in order that they can return to their communities and provide the oxen for the people to ride.

In particular Chairman Bobby Seale, Ericka Huggins, Angela Davis, the New York 21, the Los Angeles 18, the Detroit 16, the Soledad 3, the Soledad 7 and the other thousands of young potential revolutionaries being stifled. It is our duty to see that these Comradesare released.

We know this will be a long and arduous struggle and it is therefore necessary that efforts be concentrated on our youth. We should see to it that they are educated to the true nature of this racist, decadent, imperialist society and, their rightful role in it --to destroy it. More Liberation Schools should be instituted so that this knowledge is passed on quickly. We should always be one step ahead of the enemy and learn to anticipate his actions and therefore be on the offensive. Our youths should not be destroyed but educated.

The concept of intercommunalism as put forward by our Leader and Minister of Defense, Huey P. Newton, should be understood by all. Once we have attained this level of consciousness we will see more clearly the relevance of the struggles being waged by the heroic peoples of Asia, Africa, Latin America and the progressive people in Europe.

At the same time it will be diaphanous (transparent) to us here in the community of North America how important our role is in the global revolution that is taking place. A new dedication, love and awareness must develop. Liberation or continuous enslavement is our choice. A true revolutionary chooses death over slavery.

Let us take a page from Che Guevara who was one of the foremost internationalists of his day, and who, if he had lived, would be one of the foremost intercommunalist - "Let me say at the risk of seeming ridiculous, that a true revolutionary is guided by great feelings of love".

We must have so much love for our people, their well being, their lives and their survival that we should be prepared to face a revolutionary death so that our people can achieve the basic necessities of life.

This great humanity has said enough! The Black Panther Party has said enough! Let this be the decade of the Boomerang and the People. Revolutionary intercommunalism the greatest Marxist-Leninst-Pantherist doctrine must and will be a reality.

Power to the People !

continued from page 13

IN MEMORIAM - PATRICE LUMUMBA

rest even though he was allowed to make visits to various villages and speak with the people who loved him. Mobutu became enraged as he thought Lumumba's popularity had declined. He issued a legal warrant for Lumumba's arrest and with the aid of the CIA installed himself as the head of the Congolese Republic.

Lumumba on one of his visits to a village tried to escape but was brought back. When he was taken from the plane his hands were tied behind his back, his glasses without which he could not see had disappeared and he was placed in a truck with 2 other companions. The humilitations and brutality perpetrated against him on this journey were countless. Not only was he savagely beaten, but a statement declaring him the legal head of the legitimate government of the Congo was pushed down his throat by one of the soldiers and he was forced to eat this.

He was placed in confinement at Camp Hardy with heavy security. On January 17, a pig from the Security Police disguised as an ordinary civilian went into Lumumba's cell informing him that the people had mutinied and needed him back. Lumumba believed and walked into a death trap.

He was taken in a DC-4 commercial plane with a European crew, placed on board and forced to fly to Katanga. During the flight he was brutally tortured. He landed in Katanga and from that point various versions of what happened to Patrice Lumumba exist until today. Stories after stories were issued concerning his death on various dates. However, evidence points to the fact that on the night of January 17, after his arrival he was fatally shot by Tshombe.

Until today his body has not been recovered. One of the most blatant and brutal acts of the CIA spearheaded by the imperialists was allowed to go unavenged. By liberating North America and in the reality of intercommunalism we will therefore liberate the Congo and Lumumba's death will at last be avenged. His dream will be a reality. He was one of the greatest leaders the African community ever had and with deep reverence the Black Panther Party pays tribute to his memory on this the anniversary of his assassination. He lived and died for what he believed in - the liberation of all peoples.



Madame Lumumba and Roland, one of Lumumba's four children

His death will not be in vain.
Amandla! Power to the People!
Connie Matthews Tabor

October 1966
Black Panther Party
Platform and Program



What We Want
What We Believe

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the CAPITALIST of our Black Community.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. **That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.** Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. **But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.**





Huey would say, "a newspaper is the voice of a party, the voice of the Panther must be heard throughout the land."

We found we as citizens of this country were being kept duped by the government and kept misinformed by the mass media.

The Black Panther Party Black Community News Service was created to present factual, reliable information to the people.

The Black Panther Party Black Community News Service is the alternative to the 'government approved' stories presented in the mass media and the product of an effort to present the facts, not stories as dictated by the oppressor, but as seen from the other end of a gun.

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RULES OF THE BLACK PANTHER PARTY

CENTRAL HEADQUARTERS 1048 PERALTA STREET OAKLAND, CALIFORNIA

Every member of the BLACK PANTHER PARTY throughout this country of racist America must abide by these rules as functional members of this Party. CENTRAL COMMITTEE members, CENTRAL STAFFS, and LOCAL STAFFS, including all captains subordinate to either central, state, and local leadership of the BLACK PANTHER PARTY will enforce these rules. Length of suspension or other disciplinary action necessary for violation of these rules will depend on central, state or state area, and local committees and staffs where said rule or rules of the BLACK PANTHER PARTY WERE VIOLATED.

Every member of the Party must know these verbatim by heart. And apply them daily. Each member must report any violation of these rules to their leadership or they are counter-revolutionary and are also subjected to suspension by the BLACK PANTHER PARTY.

THE RULES ARE:

1. No Party member can have narcotics or weed in his possession while doing Party work.
2. Any Party member found shooting narcotics will be expelled from this Party.
3. No Party member can be DRUNK while doing daily Party work.
4. No Party member will violate rules relating to office work, general meetings of the BLACK PANTHER PARTY, and meetings of the BLACK PANTHER PARTY ANYWHERE.
5. No Party member will USE, POINT, or FIRE a weapon of any kind unnecessarily or accidentally at anyone.
6. No Party member can join any other army force other than the BLACK LIBERATION ARMY.
7. No Party member can have a weapon in his possession while DRUNK or loaded off narcotics or weed.
8. No Party member will commit any crime against other Party members or Black people at all, and cannot steal or take from the people, not even a needle or a piece of thread.
9. When arrested BLACK PANTHER MEMBERS will give only name, address, and will sign nothing. Legal first aid must be understood by all Party members.
10. The Ten Point Platform and Program of the BLACK PANTHER PARTY must be known and understood by each Party member.
11. Party Communications must be Central and Local.
12. The 10-10-10-program should be known by all members and also understood by all members.
13. All Finance officers will operate under the jurisdiction of the Ministry of Finance.
14. Each person will submit a report of daily work.
15. Each Sub-Section Leader, Section Leader, Lieutenant, and Captain must submit Daily reports of work.
16. All Panthers must learn to operate and service weapons correctly.
17. All Leadership personnel who expel a member must submit this information to the Editor of the Newspaper, so that it will be published in the paper and will be known by all Chapters and Branches.
18. Political Education Classes are mandatory for general membership.
19. Only office personnel assigned to respective offices each day should be there. All others are to sell papers and do Political work out in the community, including Captains, Section Leaders, etc.
20. COMMUNICATIONS--all Chapters must submit weekly reports in writing to the Central Headquarters.
21. All Branches must implement First Aid and/or Medical Cadres.
22. All Chapters, Branches, and components of the BLACK PANTHER PARTY must submit a monthly Financial Report to the Ministry of Finance, and also the Central Committee.
23. Everyone in a leadership position must read no less than two hours per day to keep abreast of the changing political situation.
24. No Chapter or Branch shall accept grants, poverty funds, money or any other aid from any government agency without contacting the Central Headquarters.
25. All Chapters must adhere to the policy and the ideology laid down by the CENTRAL COMMITTEE of the BLACK PANTHER PARTY.
26. All Branches must submit weekly reports in writing to their respective Chapters.

REVOLUTIONARY INFORMATION

POSTERS



Huey P. Newton, Minister of Defense, Black Panther Party
1.00 each



Chairman Bobby Seale, and Minister of Defense Huey P. Newton
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Eldridge Cleaver, Minister of Information, Black Panther Party
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Chairman Bobby Seale, Black Panther Party
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"You can jail a revolutionary but you can't jail the revolution. You can run a freedom fighter around the country, but you can't run freedom fighting around the country. You can murder a liberator but you can't murder liberation."--Fred Hampton, Deputy Chairman, Ill Chapter of the Black Panther Party -- Born: August 30, 1948. Murdered by fascist pigs: December 4, 1969.
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"If we worry about what's going to happen to us, we couldn't accomplish anything...Justice is gonna come when the masses of people rise up and see justice done...The more they try to come down on us, the more we'll expose them for what they are...PIGS."

Chairman Bobby Seale
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"After three hundred years of slavery and caste oppression, unmitigated terror and torture, physical and otherwise--which continues today though opposed by every means possible of human conception--while all the time remaining faithful to this government in time of war and peace, we feel the United Nations must give a hearing to the plight of Black Americans."--Brother Malcolm (left to right) Eldridge Cleaver, Huey P Newton, Malcolm X; Bobby Seale
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Huey P. Newton, Minister of Defense, Black Panther Party
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Poster of Eldridge Cleaver Minister of Information Black Panther Party
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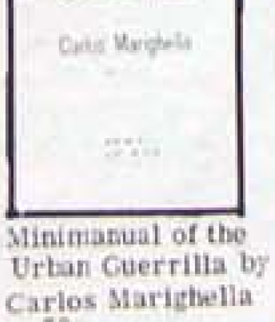
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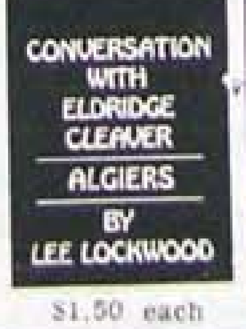
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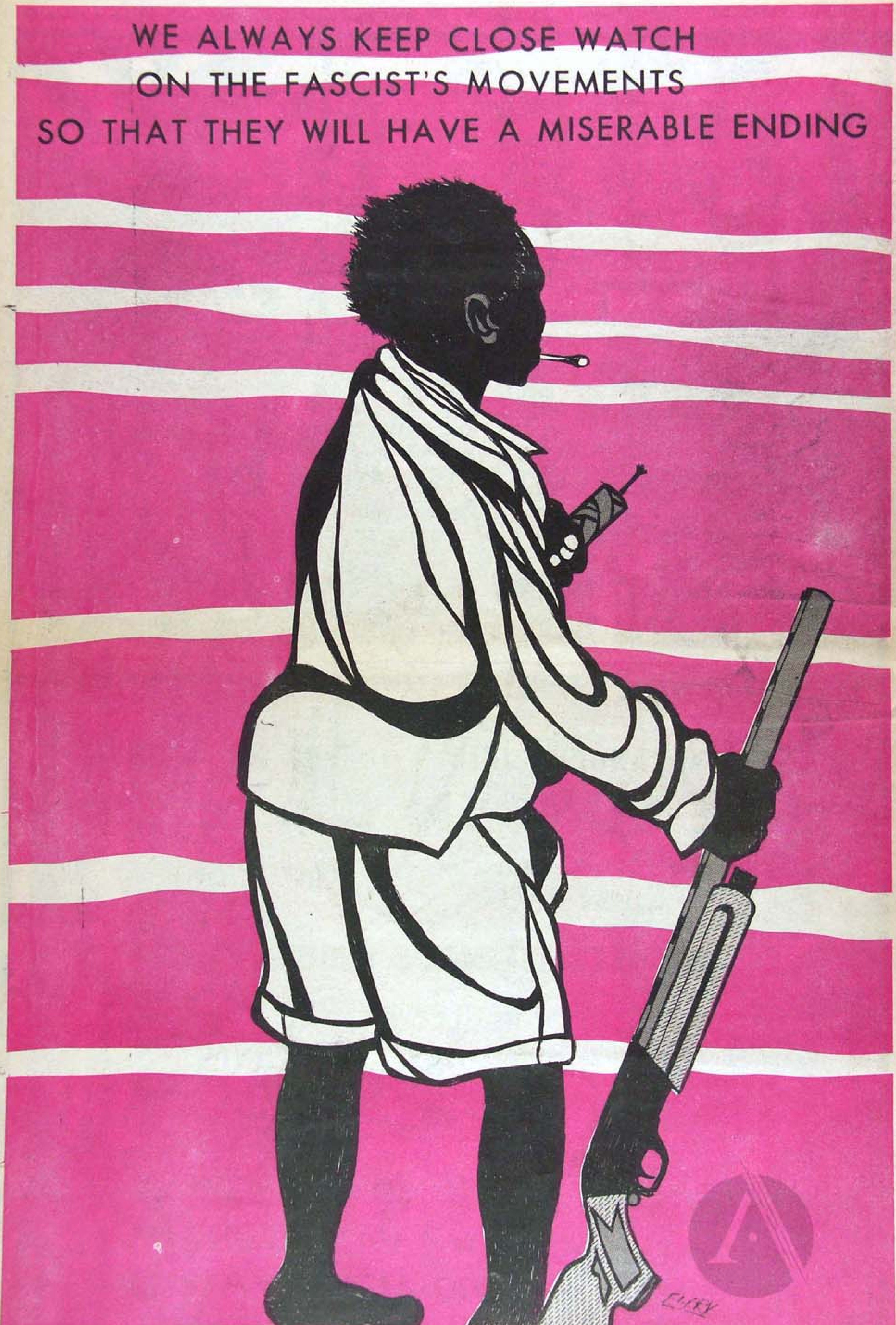
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